





Division I

Section 7

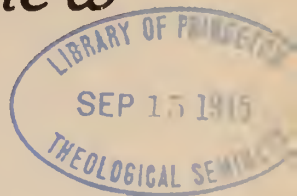








# *The Missionary Review of the World*



VOL. XXXVII. OLD SERIES

VOL. XXVII. NEW SERIES

Founded in 1878 by  
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911  
REV. ARTHUR T. PIERSON, D.D.

**JANUARY TO DECEMBER, 1914**

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FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1914

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# Clues to the Contents

FEBRUARY, 1914

## SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. In which province of China is the Government made up almost entirely of Christian men?
2. What tremendous change is manifest in the opportunity for Christian work in Russia?
3. In a heathen funeral what witness was borne to the resurrection of Christ?
4. How many non-Christian Chinese confessed Christ openly at the Student Convention in Kansas City?
5. What was the Korean woman's question?
6. What American denomination is taking up foreign missionary work for the first time?
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8. What was the result of offering a bandit a Bible?
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10. From what one mission study class can be traced over one hundred other classes in various parts of the country?
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JOHN R. MOTT, LL.D.

Chairman of the Student Volunteer Convention, Chairman of the Continuation Committee of the  
Edinburgh Missionary Conference

# The Missionary Review of the World



Vol. XXXVII, No. 2  
Old Series

FEBRUARY, 1914



Vol. XXVII, No. 2  
New Series

## Signs of the Times

### THE STUDENT VOLUNTEER CONVENTION

WHEN the educated young men and young women are awakened to spiritual things and are ready to devote their lives to the service of Christ, there is great reason for encouragement and thanksgiving. The recent Student Volunteer Convention at Kansas City, which is fully reported on another page, was in nothing more remarkable and hopeful than in this—that the first emphasis was placed not on social service or mission study, or intellectual preparation, or heroic missionary service, but on *Getting Right With God* first; and, second, on knowing and doing of His will, whatever the cost. When our young people are in right relationship to God they will be in spiritual health and will have no difficulty in hearing God's call or in responding to the call of human need; when the Christians in our churches are right with God they will have no difficulty in spiritual vision and little hesitation in surrendering their bank accounts to the control of Christ for His work in the world.

There is great cause for thanksgiving in the increase of student volunteers and in the growth of mis-

sion study classes, but there is still need to emphasize the importance of more earnest and regular prayer and Bible study. There is also great need for prayer that the influences of this Student Volunteer Convention may not vanish in weak resolutions but may have increasing fruitage in thousands of lives, in colleges, in churches and cities, all over America and throughout the world.

### PROGRESS OF THE CONTINUATION COMMITTEE

THE Edinburgh Missionary Conference created what is known as the Continuation Committee, as an evidence that the Conference was a starting point for new advance. This international committee, which now consists of thirty-six men and two women, met at The Hague in December to outline a program and to hear the report on the conferences recently held at its request with missionaries in India, China, Korea and Japan. Among the definite results of those conferences are these: The leaders have faced the wholeness of the task; the beginning of a science of missions has been laid; the efficiency of missionary methods has been increased; and the prominence

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

given to native leaders has helped the native churches to enter into their own. Among the matters which call for further cooperative consideration and action are the following:

A comprehensive scientific study of each area; an understanding as to what is meant by occupation of an area; provision for totally or virtually unoccupied fields; better preparation of missionaries after they reach the field; the safeguarding and guiding of native churches in the light of Christian history and experience; higher education of certain converts; preparation of suitable missionary literature.

These ends are being sought by the National Councils which have been formed in the various countries. A further report of The Hague meeting will be found on another page.

#### CHRISTIAN GROWTH IN CHINA

ONE of the signs of Christian progress in China, according to Dr. W. T. Hobart, of Peking, is the development of evangelistic work and Christian education within the past twelve months. The schools are full to overflowing and the combined auditorium of the Peking Asbury Church and Sunday-school is filled each week with a thousand worshippers. This is nearly twice the number that came a year ago. Many of the audience are students in Peking University and in the Girls' Boarding-School.

In South China, too, Dr. A. A. Fulton, of the Presbyterian mission, tells of a mission out-station where, twenty years ago, only four or five converts used to meet together in a dark, narrow shop. They represented the entire visible assets of the

Chung Lau station, in an important market town with a hundred villages within range. So great a change has taken place that now there is a new church building costing, with site, \$7,500, of which the Chinese themselves provided \$6,000. This church has 300 members, is wholly self-supporting and maintains a school which will become a power in the next few years. The San Ning Presbytery, to which it belongs, has twelve churches in its bounds and supports two native workers.

Ng Poon Chew, managing editor of the San Francisco and Western *Daily Reporter*, and a Christian, predicts that Christianity will be the new republic's future religion. "During the last three decades," he declares, "the influence of Christianity has increased many fold and been felt throughout the whole Chinese republic. At the same time, while Christianity was gaining ground, the old Chinese faith, the religion of our fathers, was losing ground. The political upheaval which resulted in the establishment of the republic is due in great part to the influence of Christianity, directly or indirectly exerted upon the Chinese people. The influence of Christianity is great among many officers of the Chinese government. They are not only Christians, but also the second and third generations of early Chinese converts. They are the most effective, progressive and energetic workers for the uplift of China. The government of the province of Canton is almost in the hands of Christian men."

#### A \$10,000 OPPORTUNITY IN CHINA

IN these days, when not only the business world, but the church, is thinking and working in such large



figures, it seems pitiable that the lack of \$10,000 should make it impossible to take advantage of such an opportunity as that offered to the American Board by the provincial government of Shansi, China. This is where so many missionaries were massacred by the Boxers in 1900. The government has requested the mission to take entire charge of the public school system in a large section of the province and offers not only to furnish the school houses but equip the same, and to make an annual grant of four thousand taels, if the Board will supervise the work. Full religious liberty is promised and the Bible and the Christian religion may be taught. The American Board will be obliged to decline this significant offer unless special provision should be made for at least two new missionary families and the additional expense for salaries, outfit, traveling, and the construction of two new houses—an outlay possibly of \$10,000 the first year.

#### WHITE HARVEST FIELDS IN JAPAN

THE breaking down of Shintoism and Buddhism in Japan, the rapid spread of agnosticism and atheism in the Government schools, and the loss of moral ideals generally have awakened the Japanese rulers to the need of a better ethical and spiritual basis for their national life. The common people, on the other hand, are ready to listen to the Gospel more than has been the case in recent years. Ordained missionaries are needed at once in order that the opportunity may not be lost.

One way in which the missionaries plan to take advantage of this opportunity has been devised as a result

of the conference held last spring in Tokyo, by Dr. John R. Mott. The Christian churches of Japan are aroused to a keener sense of the need of a vigorous campaign to present the Gospel to the non-Christian communities in Japan. The undertaking calls for continuous activity for a period of three years, under the direction of the "Continuation Committee," the union organization created at the Tokyo conference. This committee has elected officers for the campaign and has already entered upon plans for a special movement for a wider dissemination of truth through the nation on the first Sunday in March, 1914. Christians are asked to join in prayer for the success of this effort.

#### EDUCATIONAL TENDENCIES IN JAPAN

IT is easy to see the great importance of educational ideals and methods to the religious as well as to the moral and intellectual progress of any people. Some schools turn out atheists, some skeptics, some materialists, and some produce Christian thinkers and workers.

Hitherto the basis of the Japanese educational system has been the Imperial Rescript presented by the Emperor to his people in 1890. A Buddhist priest in Tokyo, in a recent article (quoted in the *Missionary Link*) says: "The ideal of education should be to make the Imperial Rescript of central importance which decrees that ancestor worship, loyalty and patriotism shall be fundamental in education. But Christianity looked upon ancestor worship as a relic of barbarism, and loyalty and patriotism as a kind of "backward"

morality. Christianity was a world religion and a religion of humanity. Buddhism taught ancestor worship, loyalty and patriotism. Educators were certain to find, therefore, Christian teaching distasteful, it being incompatible with their educational ideal."

The priest urges a closer and more sympathetic relation between Buddhists and educators. He deplores the fact that Buddhists have not been more progressive, and that their religion is treated oftentimes with contempt because the priests cling to old ways and make no contribution to the progress of society.

The present educational system is severely criticized by Dr. Ukita, a Tokyo editor, for its rigid uniformity, its abnormal system of examinations, and its inadequate accommodations.

When leaders of thought come to publicly acknowledge that the influence of Buddhism is waning, that the Imperial Rescript is not a satisfactory basis of education; when, moreover, they come to feel that better educational advantages are needed, based upon strong religious ideals, and when they are calling upon the State for its sympathetic interest in the private schools, those who have consecrated time, money and strength to Christian education have much cause for hope and thankfulness. They have also cause for increased prayer and effort to give the Japanese Christian ideals and Christian education.

#### AWAKENING IN NORTH INDIA

A REMARKABLE movement toward Christianity has recently taken place among some of the de-

prest classes in North India, notably the Mehtars or sweeper caste. Some missionaries have even voiced an expectation of two and a half millions of converts from them this year, and recent baptisms have numbered 150,000. Even tho these numbers cover the work of several years by various societies they indicate that Christianity in India is entering upon a period of more rapid expansion.

Attached to every village of considerable size are a number of families belonging to the sweeper caste, whose hereditary duty it is to attend to the cleansing of the streets and bazaars. Every morning the members of this class may be seen coming into the village to engage in the occupation of removing the filth and refuse from the houses, and of sweeping the streets and lanes. They are therefore considered ceremonially unclean and are low caste. They are learning the power of Christ to cleanse.

#### FURTHER SIGNS OF LIFE IN INDIA

THE American Baptist Telugu Mission has had a wonderful history. There has been no year since the opening of the first station at Cocanada, in 1874, when there have not been a goodly number of converts. Last year, however, has been the greatest of all, for the baptisms have reached the total of 1,149 in 64 native churches. The total membership on the field on July 1 last was 9,237, while the Christian community now numbers over 20,000. These Christians would bear favorable comparison with those in America. The 64 native churches are so many beacon lights in the midst of many thousands who as yet know not Christ as their Savior.



## CHANGED ATTITUDE OF MOSLEMS IN INDIA

A WOMAN missionary, who has spent a lifetime in the Punjab, says (in the *Bombay Guardian*) that fifty years ago it was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. If he did not go so far as that he would often try to drown the sound of Christ's name, and to cleanse his ears from the pollution of hearing it, by a loud repetition of the creed of Islam. It was not uncommon for a Bible to be snatched from a missionary's hand and thrown on the ground and trampled under foot.

Twenty-five years later, the general attitude was one of fear of the name of Christ and of the Bible. Many lads came to mission schools for economy's sake, but came with strict injunctions from their parents not to *touch* the Bible, and it was difficult to induce some of them to do so. Mohammedans might come to listen to preaching, but when the preacher ceased and began to read prayers out of a book they went out. To have a Bible in the house was dangerous, it might go off!

Now all has changed. One meets Mullahs and others who have their Bibles and read them. One finds men of all classes wanting to possess them. Christ's name is used with reverence and listened to in the same way.

## A HEATHEN KING CONVERTED

MODERN science and invention is also harnessed to the chariot of God. King Tabingwa, of Busoga, a neighbor to Uganda, was a genuine despot, according to the African ideal, and a mighty warrior, who, however, fought for booty more than for fame.

He was always accompanied in battle by two of his wives, who carried his weapons. It is estimated that at the height of his power he had as many as one thousand women in his establishment. In religion he was what might be called a free-thinker, for he only ridiculed the spirits whom the majority of the people feared. The magicians were the object of his special scorn. He would invite them to his table, but put before them only fish, which they consider unclean food. If they refused to eat, he would order their lips and ears to be cut off, and then would boast that the evil spirits did not dare to revenge themselves upon him. When some of his people became Christians, as a result of the preaching of the missionaries who first came to Busoga in 1891, he had nothing for them but ridicule and scorn. Both missionaries and native preachers tried to reach his heart with the Gospel story but no impression seemed to be made until in 1906 he saw some stereopticon pictures of the life of Christ. True to the childlike nature of the African, the appeal through the eyes succeeded where the appeal through the ears had failed. In due time, he asked for instruction preparatory to baptism, and after a long time of testing, which he accepted with true humility, he was baptized, in the presence of over a thousand of his subjects, many of whom have since followed his example.

## CHARACTER BUILDING IN PERSIA

THE American missionary schools are exerting a profound influence for good on the youth and also on the homes and institutions of Persia. The school at Teheran, enrolled in its various departments last

year over 480 students, many of whom are Moslems.

It is eight years since the institution of the college course was recommended by the mission and approved by the Presbyterian Board. During this time, tho the country has passed through many vicissitudes, yet the demand for education has steadily increased. The attendance has more than doubled, and lack of accommodations compels the teachers to turn away pupils. This desire for education has remained in spite of all adverse circumstances. The change seen in the character of the boys is the most encouraging feature of the work. During the year nine pupils and two of the teachers were received into church membership. Of the eleven Persian, Moslem-born, teachers in the school eight are baptized Christians. All of these, with one exception, have become Christians since they entered the school, and this one was brought in by one of the other teachers. The younger boys who profess to be Christians, or who desire to become so, belong to a Brotherhood, and the older boys, with the teachers and a few not connected with the school, have been organized into a Y. M. C. A. Of the teachers and pupils who are active members of the Y. M. C. A. or the Brotherhood, 35 are converts from Islam and 11 are converts from Judaism.

#### THE CHURCH IN FIJI

THE Fiji Islands number about 250, of which some 80 are populated. The two principal islands are Viti Levu (Great Fiji), 85 miles long by 40 miles broad, and Vanua Levu, 95 miles by 25 or 30. Missionary work

was begun on one of the smaller and most southern islands of the group, Lakenba, in 1835. It was estimated that the population of the group at that time numbered about 200,000. The whole Fijian race was then sunk in the deepest and most degraded heathenism. Cannibalism was a common practise, and all the horrors attendant upon a low animism prevailed throughout the group. Against this rampant cruelty and immorality the Christian missionaries wielded but one weapon: the sword of the Spirit, which is the Word of God; and it proved effectual.

Out of a native population of about 90,000, in the Fiji Islands, over 83,000 are returned this year as claiming attachment to the Methodist Church, of whom more than 33,000 are in full membership. The missionary contributions of the native church last year amounted to over £10,700, and in addition to this amount, large gifts were contributed for the payment of native teachers and the maintenance of native churches. At Davuilevu, on the Rewa River, an educational center has been established with a successful theological institution, a flourishing district teachers' training college, and an excellent boys' high school. The missionaries in connection with the native work number 15, together with 9 missionary sisters. There are 101 native ministers, 125 native catechists, and 819 native teachers. In connection with the mission, there are 998 day schools and 981 Sunday-schools. It is most probable that within the next year or two the Fijian mission will be declared an independent district, and pass from under the control of the mission board.

# An Unprecedented World Situation\*

THE REMARKABLE STORY OF MISSIONARY PROGRESS AS REVEALED  
IN JOURNEYS AROUND THE WORLD

BY JOHN R. MOTT, LL.D., NEW YORK

Chairman of the Continuation Committee of the World Missionary Conference



RECENT visits to many of the principal battle-fields of the Christian Church have impressed me with the strong conviction that the forces of pure Christianity are facing an absolutely unprecedented world situation in the non-Christian world.

It is unprecedented in point of opportunity, for there has been nothing like it in the annals of the Christian religion. There have been times when the opportunity in some one part of the world was as wonderful as now; but there never has been a time when, in Far East, in Near East, in Southern Asia, in all parts of Africa, in the East Indian island world, in many parts of Latin America, as well as Latin Europe, and Greek Europe, doors were simultaneously as wide open as they are before the forces of the Christian religion to-day.

It is unprecedented also in point of danger. This is due to the shrinkage of the world, through the greatly improved means of communication which has caused the nations and races to act and react upon each other with startling directness and power and virulence. The world has become a dangerous place in which

to live and nothing save the expansion of Christianity in its purest form can make the world a safe home for man. It is not a matter of external arrangements. We must enter into and change the motive life, the ambitions, the spirit of men, and only Christianity has shown itself able to do this wonder work.

The situation is unprecedented also in point of urgency. This is true because so many nations are now in a plastic condition, and must soon become set like plaster. Shall they set in Christian molds or in anti-Christian molds? Christianity alone can answer that question.

More urgent than ever is the situation because of the rising tides of nationalism and of racial patriotism sweeping over the continent of the non-Christian world. Everywhere I have gone I have become conscious of the thrill of a new life—nations coming to their own, peoples being reborn. These national and racial aspirations, if taken advantage of by Christianity, will bring unexampled victories; if not, these nations and races will become opponents and will greatly retard Christianity's peaceful ministry to the world.

The situation is more urgent than

\* Report of an address at the Student Volunteer Convention at Kansas City, Missouri, Friday evening, January 2, 1914.

ever because of the rapid spread of the corrupt influences of so-called Western civilization. The blush of shame has come to my cheeks as I have seen how these influences from North America and the British Isles and Germany, not to mention other countries, are eating like gangrene into the less highly organized peoples of the world.

Again, the situation is more urgent than ever because of the spread of the cancerous and leprous growths of the non-Christian civilizations that are eating with great deadliness into the very vitals of Christendom. If I were not a Christian, I would believe profoundly in Christian foreign missions, because at this time, when the world has at last found itself in its unity, no one in any part of the world can longer be indifferent as to what is taking place in other parts of the world.

The situation is also more urgent than ever because of the process of syncretism, spreading not only in the non-Christian nations, but even in our Western nations, as the result of this impact.

#### **Triumphs of Christianity**

But, thank God, we are facing the most urgent situation the Church has ever faced because of the recent unparalleled triumphs of Christianity. Wherever I have gone, I have found a rising spiritual tide. The Christward movement among the peoples of the world is increasing not only in volume but, in many parts of the world, also in momentum. Let me give you a glimpse of some of the remarkable things I have seen with my own eyes that reveal these Christward world tendencies and movements.

#### **Russian Contrasts**

On my first visit to Russia, about fourteen years ago, I found it impossible to gain access to the educated classes of that great empire. At that time if I had been found in a street-car with five Russian students, we would all have been subjected to arrest. Our meetings then were necessarily held in secret between midnight and four in the morning. Had I to do it over again, I would not hold even these meetings—not because of the risks I ran so much as because of the risks entailed upon the others. That year I gave only one public address in Russia, and at that meeting the spies were present on all sides and I knew it. It took me some time to decide upon a subject that would be safe for the occasion, but at last, I determined upon "*Secret Prayer*." Had I spoken upon anything that even suggested union with others, joining hands in friendly relations, combinations, association, propaganda, it would have ended all efforts then and there.

Now note the contrast: On my recent visit to Russia, the largest halls obtainable in the great university cities were not able to hold the multitudes of the agnostic students. Practically all of the students are without religion, but they are the most religious students that I have met. They have a thirst to find God and to learn His truth and to experience its power. Every word of my addresses had to be spoken through interpreters—as a matter of fact, two had to take turns each night. The women students were always present with the men, and the police would not allow them to



stand in the aisles, but there is a large area in the front of the stage at the Russian theaters where they were allowed to stand night after night. I shall never forget the sea of Russian faces reaching from where I stood up into the galleries, almost every one of them bearing its mark of tragedy. I say tragedy advisedly, for more Russian students commit suicide each year than in all other nations put together. I believe that it is true that the vast majority of the students of Russia have at least contemplated suicide.

On my recent visit to Russia these students not only came in great multitudes and listened with an intensity that fairly draws out one's soul, but they thronged me on every occasion, even on the street-cars. Even when there was no interpreter present they would follow me about the streets and would come to my hotel at hours when it had been announced that I could not receive people. They seemed to think that from me as the messenger of the Christian students of America and other countries they would find something to quench their thirst to know the truth that sets men free.

Baron Nicolai and I left little bands of investigators of pure Christianity in all of the places we visited. In one university center I said to the audience of students, "All who would like to follow this Christ as I have been setting Him forth come to such a hall to-morrow afternoon at two o'clock." The test was difficult, but over seven hundred students responded. I tried faithfully to put with simplicity the facts concerning Christ as the sufficient Savior, and then I had that crushing experience

of being obliged to leave those seven hundred student inquirers without any religious organization and without teachers. I had to leave these would-be investigators as sheep among wild and ravenous beasts. Such a necessity cuts off life more than any other experience.

In still more recent years, Mr. Sherwood Eddy, Miss Rouse and Baron Nicolai have had similar experiences in Russia. As a result we now have not only Bible circles in all of these Russian universities, but we have Christian student unions as well. Last May at Princeton we received into the World's Student Christian Federation the Christian Student Movement of Russia. This is made up largely of those who are still loyal to the Russian Orthodox church. Five years ago I would have said that it was unbelievable that I should live to see the day when there would be a Christian Student Movement in Russia, holding its summer conferences, publishing its pamphlets, with four Russian secretaries and four American secretaries giving up their whole time to the leadership of these forces. All this is with the knowledge and often with the approval of the highest authorities of the government, for the statutes have been granted in several cases.

President Roosevelt sent me a letter to read to the students of Russia, and in it he made this striking statement: "No land, more than Russia, holds the fate of the coming years." I did not understand it then, but I understand it now, and I agree with him absolutely. There are one hundred and fifty millions of these people who have shown a capacity for vica-

rious suffering, for endurance of hardship, that has not had its parallel in any other nation. That nation is located in the belt of power, and blends in itself the strongest strains of the East and the West; it is the home of the three strongest religions—Christianity, Judaism, and Mohammedanism. If we press our present advantage on wise lines among the tens of millions who are non-Christians in Russia and among the agnostics in the educated and ruling classes, that great nation may join us in the conquest of Asia and Africa.

#### **Turkey—Eighteen Years Ago and Now**

In 1895, when I first visited Constantinople, I asked about getting access to the Mohammedan students. The missionaries said, "It is absurd for you to raise that question, for it would be dangerous—in fact, illegal—to attempt to hold assemblies of the so-called students in Turkey." When I went on shipboard to leave Constantinople we heard the crackle of rifles shooting down the Armenians in the streets, and I was told on good authority that during the weeks I was there hundreds, if not thousands, of men had stones placed on their necks and were sunk in the Bosphorus. Why? Because they had the courage to think out loud.

A little over two years ago I went to Constantinople again. Think of the changes! I went to attend a conference of the World's Student Christian Federation in the political capital of the Mohammedan world. Representatives of Christian students came together from twenty-five nations. For five days we met in conference men from over fifty branches of Protestant Christianity, and in

addition Coptic Christians, Eastern Greeks, Roman Catholics, and Russian Orthodox Christians. We did not apologize for our religious positions. Constructively we set forth the meaning of Christianity and its world program. Not only that, but each night in five or six different centers in Stamboul and Pera, the largest sections of Constantinople, and in the largest halls we could secure, in one place in German, in two places in French, in one place in English, in one place in Armenian, apologetic lectures were given by professors from America, Great Britain, and Germany. Here evangelistic appeals were also made by witnesses from all parts of the world. These halls were thronged not only with Armenians and Greeks and Christians and Jews, but with Moslems in increasing numbers.

When I was about to leave Constantinople to go into the Balkan States, a deputation waited upon me and said, "You are making a mistake not to visit Stamboul University, the largest Mohammedan university, with its eight thousand students." I replied that if they could arrange a meeting before my train left I would go. They secured the largest hall available and when I went down there I had a struggle to make my way to the platform with my interpreter. Every seat was taken, as were all the spaces around the wall. Many men in the audience wore green turbans, which my interpreter told me were a sign that the wearers were Mohammedan theological students. I expected difficulty, but with divine strength I set forth Christ as the only divine Savior, and I never had a more respectful hearing.

In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl of about six years old, in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes; thank God, I am a Mohammedan!" They never apologize, and that night in Constantinople these Moslems not only gave me respectful hearing but they even gave sympathetic attention. An hour passed, and as I held up Christ as the only Savior the attention was most wrapt. Finally, at nearly midnight, when I was obliged to leave, it took me nearly forty-five minutes to reach the door as men stopt me to ask most searching questions with the eager desire that characterizes a drowning man when he grasps the plank thrown to him for his rescue. They have urged us to send other lecturers and speakers, and we have been doing so year by year.

Now, it is true that there has been a reaction, but the fact remains that in nearly all parts of Turkey you are to-day free to travel, to hold conventions and great assemblies, to circulate papers and pamphlets by the thousands, and to do searching evangelistic work. It is no doubt a good thing that we have some difficulties in Turkey. We need some opposition that will test and sift men's motives. Church history proves that Christianity advances best in the face of difficulties and it is going to advance in Turkey. That field is open; it is accessible, and it is responsive.

#### **Changes in North Africa**

On my first visit to North Africa, I tried to find access to the Moham-

medan students in Cairo, but it was impossible. But a little over two years ago when I returned and raised the same question, the government officials said, "You may hold meetings for them, but we would not advise it. It will but fan the flames of fanaticism." Some of the more conservative missionaries were amazed at our plan proposed, to secure the largest theater in Egypt for our meetings. There was a play each night, so that we could not secure the use of the theater for the evenings when students were free, and were obliged to content ourselves with the very unfavorable hour at the close of the afternoon. The first afternoon I went down with some misgivings, but every bit of space in the house was taken. After the first day the police and some of the British soldiers were called upon to keep order among the hundreds outside who could not gain admittance. Afternoon after afternoon I sought to set forth positively the truth as it is found in pure Christianity, without equivocation, but without making any attack upon Mohammedanism or even speaking against agnosticism. Attention was fixt upon the living Christ. On the last afternoon, when the time came to give up the theater because of the play, I had not finished, and I saw there was very intense attention. The audience was largely composed of Mohammedan students, and unbelievers from the government colleges. I put to them a proposition like this: "Those of you who would like to believe in the deity of Jesus Christ, if you could do so with intellectual honesty, meet me at the hall of the American mission" (about half a mile away). To my

amazement, when I arrived there, I found this hall filled with about six hundred students who had come in response to this invitation. We experienced one of those times when one stands face to face with the living Christ, an experience which in itself is an evidence of the living Christ. Christ not only was; He *is*, as much as any one living. I *know* this. I may have doubts on some questions, but I have had too many experiences of the power that worketh in Him, that raised Him from the dead, to have any mental reservations on this point.

#### **Wonderful Transformations in India**

On my first visit to India, in 1895 and 1896, I spent about four months chiefly among the educated classes, and it was a great joy on leaving to be convinced that a few scattered Hindu and Mohammedan students had been led to become investigators of Christianity. Few if any of them had confessed Christ when I left, altho I am glad to say that some were subsequently baptized. It sent a thrill of deep joy through me recently when, in one of the Continuation Committee Conferences, one of the leading debaters arose and said that in one of those meetings he had come into a reasonable and vital faith in Christ. Now he is a propagator of Christianity.

Another Mohammedan student came the last day I was in the Punjab, and said: "My reason is convinced that I ought to become a Christian, and something in my heart tells me I will not have peace or purity or power until I become a Christian." I asked him why he did not become a Christian, and he replied:

"I am an only son. My father is a prominent Government official and a man of wealth. He tells me that if I become a Christian he will disinherit me. The only time I mentioned it to my mother she beat her head against the stone doorstep until the blood came, for she felt it would be such a disgrace if her son should become a Christian."

I had to be honest to tell the man that there might be times when, for the sake of the truth, it becomes necessary for a man to leave father, and mother, and brothers; and to leave houses and lands; but I also pointed out the attendant promise of what blessing will come into the man's life who makes that sacrifice. That proud Mohammedan student bowed his knee for the first time to Christ; but he was right in his fears. He was cast off, and was obliged to flee to another part of India for safety. Later he was permitted to return to Lahore, and the change in his life had been so great that it influenced some of his fellow medical students to become inquirers into Christianity.

These were merely beginnings. Last year Mr. Eddy and I found a wide-open door as we went to the five university centers of Madras, Bombay, Allahabad, Lahore, and Calcutta. In every place, the largest hall we could obtain was filled with students. Here were audiences of crowded ranks of Hindus, Mohammedans, Buddhists, Parsees, Jains, and followers of other non-Christian religions. Little bands of Christians were scattered among them. Every meeting was a conflict so great that each night after the siege we went away completely exhausted. In Madras it seemed at one time as tho



everything was going to go against us in the great pavilion. Until a few months ago we did not know why it did not go against us. Everything had been so tempestuous, and it seemed as tho all would be lost. If the name of Christ was used it was hissed. Then all at once there came a hush over the assembly, then a deepened attention, and then a wonderful responsiveness. A few months ago, at Lake Mohonk, we learned from Mr. Isaacs what had taken place. We had seen several leave the pavilion, but supposed that it was because of their antagonism. Last summer we learned that they were Christians, who went out to give themselves to prayer. As they fell on their faces in supplication we saw the tempest stilled by Christ, as He stilled the tempest of the waves in olden days.

To-day in India we can not only gain an extended hearing for the Gospel with the educated classes, but there is a response, and, in my judgment, there will be an increasing response to the Gospel message. It means more to be able to point even to a few baptisms of Hindus or Moslems in India than it would if a thousand agnostics in our great universities in America should come out into a reasonable faith in Christ.

Just one year ago we were at Serampore, holding a conference with students from seventy colleges from all parts of the empire. One evening at about dusk, Bishop Azariah, who had recently been consecrated the first Asiatic bishop of the Anglican communion, led down into the water of the Hugli River two Hindu students for baptism at the very spot where, one hundred years

before, Carey baptized his first low caste convert. These two students were the first fruits of the meetings conducted by Mr. Eddy and myself. All over India to-day there are not scores, not hundreds, but thousands of the educated classes who are intellectually convinced, and whose hearts are deeply moved, but who need that additional impulse which will come when the Church of the West recovers her comparatively buried talent of communion with the power of God.

I was pained, in India, to hear the president of a Christian college rise to say that he did not expect conversions in this generation from among their students, and I could hardly trust my ears when he added that the governing board at home agreed with him that they were not to expect conversions in this generation. As soon as I could get on my feet, I said: "That is not the spirit that will win conversions in the *next* generation." It reminded me of the young preacher who came to Spurgeon to ask why he did not have converts in his ministry. Spurgeon said: "You do not expect converts after every sermon, do you?" The young preacher replied, "Oh, no, of course I do not expect them after every sermon." "Yes," replied Spurgeon, "I thought so; that is just the reason why you do not get them after any sermon."

The time has come in the Indian Empire to intensify our siege work. I thank God for those who have that type of heroism that is willing to live, and, if need be, to die in doing siege work. They are as much to be envied as the men who see the walls fall. Those Japanese who did the mining and the countermining before

Port Arthur as truly helped to bring in the wonderful victory as those who swept over the crest of the hill. I admire the spirit of those who are not seeking easy fields where they can count the converts in large statistics; but who will go to difficult fields where they will intensify siege work that the walls may crumble. Crumble they will; yes, they are crumbling. I would be glad to spend a life in front of these walls, even if I could never look over them.

I never go into Ceylon without wonder at that little island which sent out its hundreds and thousands of Buddhist missionaries, storming the whole of the vast Asiatic coast, in a wonderful propaganda which has resulted in making more Buddhists than there are followers of any other religion. Ceylon and Burma are to this day the great citadels of Buddhism in its most aggressive form.

When we were in Colombo the largest hall was crowded with students night after night. Some twenty baptisms have already resulted from the inquirers enlisted during those meetings. In Rangoon, Burma, I could hardly believe my eyes as I witnessed the marvelous response we met among Buddhist students. It reminded me of the thrill that must have come to Judson in the years of his siege work when he won his first convert. Everything I saw there and elsewhere has been made possible by the work of men like Judson and other unnamed missionaries. You can not have reaping unless there has been seed-sowing and weeding and watering and nurturing, unless the sun has been shining with light and warmth from Christ-like lives. Then you may put in your sickle with

great confidence. Missionaries make these things possible.

### **Korea's Awakening**

I did not visit Korea on my first journey around the world, because there were then no students, but on my third journey to Asia I shall never forget the scenes, one winter afternoon, in Independence Hall, outside of Seoul. This year I returned, and altho I was advised that it was not a desirable time for special evangelistic meetings, particularly for the student class and the more official class, on account of the conspiracy trials, still we could not pass by that field which the year before had had sixty thousand additions to the Christian Church. We could not promise to spend a week in Seoul, and altho it was a cold winter, and it was a critical time, a tent was erected holding three thousand. This was not only filled but the people stood outside as well. The last of these meetings continued for three hours, and after we had literally driven away everyone except those who had signed cards to indicate that they would accept Christ as their Savior or would become investigators, I was still surrounded by three hundred stalwart, loving Koreans. We have taken too much for granted. We have assumed that because of the recent Christian triumphs in Korea we might occupy ourselves elsewhere, but that would be an enormous blunder. For that very reason we ought to show ourselves all the more friendly. We ought to join hands with the Christians of all nations, including the Christians of Japan, to make that, the first non-Christian people of the modern age, become genuinely and

completely Christian. I came away from Korea believing that if Christianity were to die out in America and in Canada and England, it exists with such vitality in Korea that it would ultimately spread again to our shores and reestablish itself.

#### **Open-mindedness in Japan**

Japan has always impressed me as the most brilliant nation of the world, one that has achieved greater progress in one generation than any other country has achieved in two, if not in three, generations. The outstanding characteristic of the Japanese which is largely responsible for her wonderful progress is, I believe, her open-mindedness. Some people have assumed that the wonderful achievements of the Japanese have turned their heads. I have been in Japan four times and find no evidence of that. On the contrary, the Japanese impress me as more solemnized now than ever as a result of their great and added responsibilities. They are feverishly in earnest to learn anything they can from other nations. The Japanese are open-minded and are seeking to make anything they find contributory to the growing power of their nationality.

This means much. Eight years ago the wonderful cable message came from Japan to the Student Volunteer Convention at Nashville: "Japan is leading the Orient—but whither?" With aptness that message can still be quoted. It is a wonderful moment in Japan. Our recent conferences there, in connection with the Continuation Committee, were attended by the leading missionaries of the various Protestant denominations in this country. We

also had present the leading Japanese workers. In response to the question: Are the educated classes in Japan as accessible now as they ever were, even in the late eighties? every missionary and every Japanese agreed that they were. All but two in the two conferences agreed the illiterate masses were even more accessible than ever before. Without doubt there has come another of those wonderful days of God's visitation. He is visiting Japan now.

Each night we had at our meetings as many as two hundred Japanese students, chiefly Government students, decide to become Christian inquirers. If we are to judge results by difficulties overcome, possibly the most wonderful experience of this last journey was our last night spent in Japan. After a very full day, beginning at about six-thirty in the morning with many meetings and conferences with missionaries and Japanese, we went down at night in front of the Imperial University, with its five thousand graduate students. It has about five hundred professors, nearly all of whom have received one or more degrees from European or American universities. It is the great intellectual lighthouse for the whole Eastern world. We had secured the great auditorium of the Canadian Presbyterian Church. As I went down there, somewhat exhausted, I said: "It is time, O Lord, for Thee to work." Every seat on the floor and in the gallery was taken, and the standing space at the back was completely filled. With four addresses, each one through an interpreter, the meeting lasted nearly four hours. At the close, three hundred and seventy of these men, including two pro-

fessors and some of the doctors of philosophy, had signed cards indicating three things:

(1) I will make a conscientious study of the four gospels; and that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation.

(2) I will pray daily to the holy God for wisdom to find the truth, and for courage to follow it after I have discovered it.

(3) When my reason and conscience permit me to do so, I will take Christ as my Savior and Lord.

Those last moments with those three hundred and seventy bowed in prayer together constitute another of those evidences that Christ lives and that He is able to speak through languages or the lack of languages. He is able to break through intellectual pride; and through racial prejudices and misunderstandings. Christ will take care of Himself. If He is but lifted up, He will draw all men, whether they are educated men, or are illiterate men, whether they are in the Far East or in the Near East. I was recently cheered by word from Japan that of those who became inquirers in different parts of Japan many have already been baptized.

#### **Overturnings in China**

In 1896, when I first went to China, I became interested in the literati, the scholars of that great land of scholars. A missionary with whom I was speaking, said: "We will never live to see the day when the literati will be really accessible." When I returned I spoke of the Chinese literati as the Gibraltar of the student world, for they seemed to occupy an absolutely impregnable position.

Five years later, I spent one day with the presidents of seventeen missionary colleges during which most of the time was given to discussing the question of reaching the literati. We concluded that it might be possible to reach one here and there, at the end of the examinations, and that in time we might win a few, but we could not hope for large numbers and still less for organized work among them.

Again, five years later still, the walls of Jericho were beginning to crumble. In some places I could look through, and here and there I could reach my hand through and feel somebody clasp it. The ancient literati were beginning to give way to the modern literati, and in three places I was able to meet with them.

A year ago, when I reached Canton, I found to my alarm that they had hired the largest theater in China, a building that holds thirty-five hundred people. On the night of the first meeting, as we neared the theater, I saw crowds in the streets, and asked: "Why do they not open the doors?" Some one came to tell us that the doors had been open for an hour and that every seat was taken. Tickets had been distributed to the Government students, Government officials, and to the educated classes. On the platform were about fifty of the leading educated Chinese of Canton, many of them young men who had studied in Tokio and in American universities. The first night the chair was taken by a Chief Justice, a man who was not a Christian. The next night the chairman was a man high in Government position but not a Christian. The following night the Com-



missioner of Education, a Christian, took the chair. Each night two or three addresses were given through an interpreter. There were always large crowds, tho not as large as the first night, and by the time the series was over, over seven hundred had signed cards with the three promises. Those seven hundred led one hundred more of their fellow students to become inquirers, the blind leading the blind. Already one hundred and forty-five have been baptized or are probationers for baptism.

Those were full days in Canton. We had Continuation Committee conferences by day and then for variety we had these campaigns with the students at night. A delegation of Chinese came to me and said: "Why must we be baptized if we become Christians? Will you not hold a meeting to answer that question?" Every hour was taken, but it occurred to me that they might bring their delegation to a place near where I was to attend a dinner and that I might be excused from one of the courses in order to tell them why they should be baptized. They brought a delegation of twenty-five and I tried to explain the matter in such a way that they would be able to tell others. The truth took hold of them and I made bold to ask: "How many of you are ready to take this step?" In response about seventeen stood up. The Chinese are logical. Convince them of the way they ought to go and *they go!* Napoleon said of China: "There sleeps a giant. Let him sleep. When China is moved, she will move the world."

From Canton I went north to the province of Confucius, that "sage of ten thousand generations," as the

Chinese say. He has been a wonderful teacher and I am not altogether sorry that there is something of a reaction in favor of his teachings. The Chinese were going too fast in their tendency to throw aside all the teachings of Confucius. I said to the students: "Hold on to everything that your reason and your conscience teaches you to be true;" but I always added: "Do not let that keep you from accepting truth which Christ alone made known to men."

#### Scenes in Manchuria

I had not planned to go to Manchuria, but the Scotch and Irish and Danish missionaries exprest their conviction that I was making a mistake not to visit Mukden. I told them that if they would put more days in the calendar I would plan to make a short visit. I also suggested that they might persuade the Japanese Government to put on a special engine and car so that I need not travel on Sunday. I would be able to give a week-end. Finally, however, by cutting my visit short in Korea we arranged for the visit to Manchuria. The Governor heard that I was coming, and said: "Our hall is not large enough." They telegraphed me about this. I have friends in America and Canada and England who have said: "If at any time money will widen your opportunity, use money." I therefore told them to build a pavilion, but the Governor would not permit it and took the money from his own pocket to build the large pavilion. He also called upon the Government colleges, students and professors, to march to the meetings. Not only was the place filled with five thousand, but many had to be turned away.

There we had one of those experiences that fasten themselves upon our consciousness. On the last day six or seven hundred signed the threefold resolutions as inquirers. On the platform by my side during these lectures was the Commissioner of Education, not a Christian. When I had sent the crowd away and had only these six or seven hundred inquirers there, his excellency arose and said: "I want to say something." I sat down by my interpreter and said: "Tell me quickly what he says." The Commissioner said: "Young men, I have heard all of these lectures to which you have listened, and I have been particularly interested in these promises which you have made. I call upon you now, every one, to keep these promises. If this gentleman ever comes back to Manchuria, let it not be said that any one of you have gone back on these resolutions."

Mr. Sherwood Eddy could tell of even more remarkable experiences in Peking, Nanking, Hongkong, and Fuchau, where in the last days of his campaign five thousand were in daily attendance to hear these messages, and nearly two thousand came to be inquirers.

In Peking, the president of the Chinese University said: "Mr. Mott, I have heard about your methods and I would like to know your message." Then for over forty minutes he questioned me as to the vital points of the Christian message. Then he said: "Mr. Mott, you must change your plans. I want you to stay in China and visit not only the great cities, but all of the smaller cities wherever you can find young men and school boys to tell them about

this message, for, while Confucius teaches us the truth, you have been giving us a message which tells about the power to follow the truth." That is the Chinese mind again, laying hold of the essentials.

#### Acceptance of the Opportunities

Are not these facts sufficient to convince any one that we are living in a wonderful age? Old things have passed away; all things have become new. These nations are wide open to us. They are accessible. Their fields are ripe. They are ready for the sickle. The time has come to reap, and, in the name of God, ask yourself whether it may not be the will of God that you should dedicate your life to the missionary cause. . . . I know North America, and my soul tingles with the possibilities here; but I would be dishonest if I said that there are greater opportunities here than in the Orient. There is a tremendous field for missionaries, evangelists, and others with the evangelistic spirit, to become doctors, teachers, editors, authors, apologists, statesmen, apostles.

One other word. We also need provision for such an enlargement of the Volunteer Movement as will make it possible to put more recruiting officers into the field. We must have them. One thousand four hundred and eighty volunteers have sailed in the past four years. Two thousand should sail in the next four years. Four hundred colleges have been visited in a year. We ought to be visiting a thousand. If we are to do this we must have a budget of sixty thousand dollars a year for the next four years. It is a privilege to associate our sacrifices with Christ for the enlargement of His work.

# Five Thousand Students in Line for Missions

THE POSSIBILITIES OF THE REMARKABLE STUDENT VOLUNTEER  
CONVENTION IN KANSAS CITY, DECEMBER 31, 1913,  
TO JANUARY 4, 1914

BY THE EDITOR



It would be impossible for any one, with vision and imagination, with faith in God and faith in man, to view unmoved the vast audience of six thousand students and missionary leaders who recently gathered for five days at Kansas City to consider the claims of foreign missions upon their hearts and lives. Nearly five thousand of these delegates were students from over seven hundred colleges and professional schools of United States and Canada—the picked young men and young women of America—in training for leadership at home and abroad. Think what it means for them to devote a week of the Christmas holidays to daily missionary meetings—three sessions a day, with intense, spiritual, practical questions presented for their earnest consideration without self-interest and without compromise.

It is impossible to conceive of the immense influence that such a convention may exert on the history of the world. If these four thousand students have been cleansed and set on fire with a live coal from off God's altar, if they have caught the vision of a world's need—a world for which Christ died; if they have caught the spirit of a Savior's love and sacrifice; if they have heard the

call of God to devote themselves and their talents wholly to Him; if they have determined to obey the vision and the call—who can measure the power generated and set free in five thousand channels as a result of this convention. It is as tho five thousand torches had been lighted with the fire of God and then had scattered over the continent to light in turn other torches and to spread their light and heat in bringing the truth and love of God to all mankind.

## The Purpose and Plan

Nothing less than a great cause and a great purpose could call together such a number of young men and young women. Many of them came at real sacrifice of time and of money and were prepared for a still more complete sacrifice of life. About one-third of them—1,600—were already Student Volunteers, but fully three thousand had not yet decided to be foreign missionaries. Twice a day—morning and evening—they gathered in the great convention hall to listen to some of the foremost missionary leaders in the world present the needs of the non-Christian peoples for the saving Gospel of Christ. For two hours and a half at a stretch the order was practically perfect, the interest was eager and unwavering. The organization and program were well-nigh perfect.

Ushers and doorkeepers performed their arduous duties with Christian courtesy as a service to God; the famous Association Quartet led the devotional singing with marvelous effect; the generous hosts in Kansas City did much to insure the success of the meetings, and the speakers, almost without exception, spoke with great power as inspired messengers of God. There was no applause and yet it was not difficult to note the sympathetic and appreciative response which these messages met in the hearts of the delegates. Even when a speaker could not be heard—as was the case in very few instances—the attention was almost perfect.

The plan of the convention deserves notice. The program was by no means made up of popular missionary addresses and appeals to service. It was progressive—beginning at a definite point and proceeding to a definite goal. The first purpose of the leaders was *not* to secure more missionary recruits, but to bring the delegates into harmony with the will and Spirit of God. The meetings thus emphasized sanity, sanctity and service.

#### A Survey of the Fields

At the opening session on Wednesday afternoon, devotional addresses were given by John R. Mott, Robert E. Speer and Dr. Robert F. Horton of London. The theme was the enthronement of Christ in the heart and life as the first essential to right thinking and right decisions. Then followed for three sessions a most masterly presentation of the present situation in non-Christian lands and the call to Christians to give them the Gospel. Dr. Charles R. Watson, secretary of the United Presbyterian

Boards of Missions, pointed out the urgency of the missionary problem among Moslems in Africa.

Shall we Christians tarry and trifle while Africa is in darkness?

\* \* \*

While we delay and dally Mohammedanism is increasing in geographical extent, and in influence.

\* \* \*

While within the last ten years fifty Moslems in Africa have been converted to Christ, there have been some 50,000 pagans who have gone over to Islam. And they are more difficult to reach as Moslems than they would have been as pagans.

\* \* \*

On the other hand there are signs of decay in Moslem political power. To-day there is not a single independent Moslem state in Africa—Egypt, the Sudan, Tripoli, Morocco have all come under the control of European governments.

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The supreme problem of unoccupied fields to-day is the problem of Moslem territory in Africa.

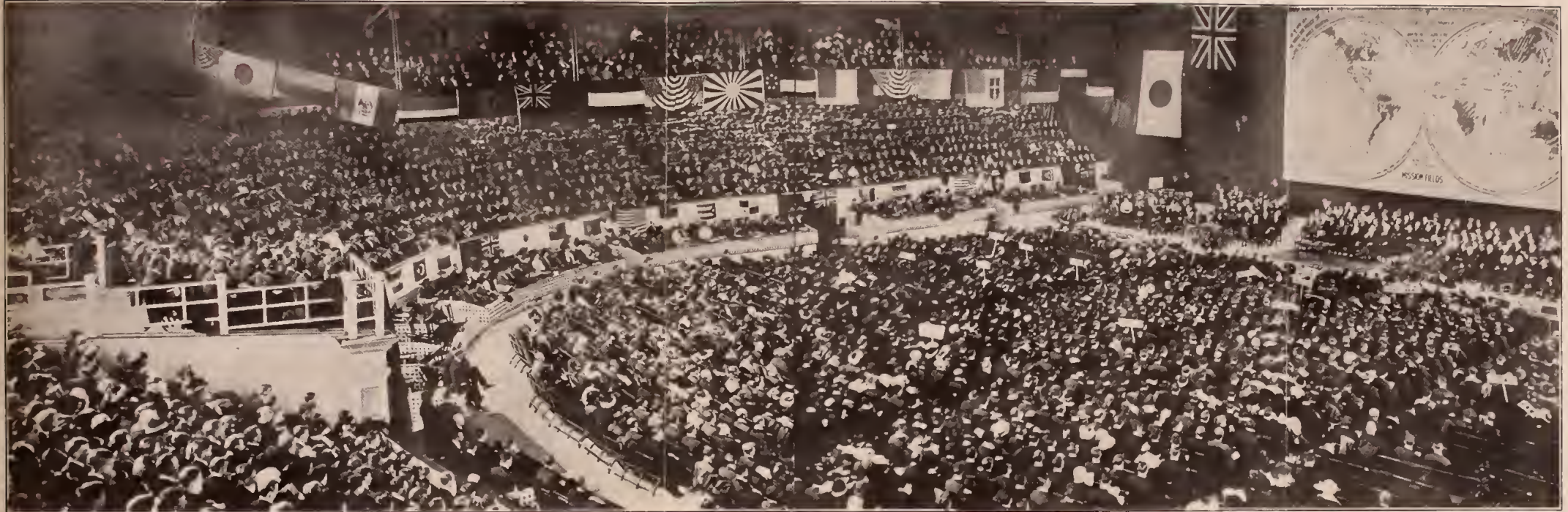
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The price of victory is generalship and individual sacrifice. There must be a new laying hold on God for the rescue of Moslem Africa.

The impressive address by Dr. Samuel M. Zwemer on "The Fulness of Time in the Moslem World," will be printed in full in our March number. This modern Raymond Lull held the vast audience spell-bound while he explained and illustrated in a masterful way the five facts which show that, in God's calendar, the fulness of time has come to redeem those under the yoke of Islam:

I. For the first time in history the whole of Christendom is face to face with the whole of Islam.





PART OF THE AUDIENCE OF OVER SIX THOUSAND IN CONVENTION HALL, KANSAS CITY, AT THE SEVENTH STUDENT VOLUNTEER FOREIGN MISSIONARY CONVENTION,  
DECEMBER 31, 1913, TO JANUARY 4, 1914

These students came from 755 colleges and other educational institutions of the United States and Canada. John R. Mott, LL.D., presided. Among the delegates were 3,984 representatives of colleges, universities and professional schools (including about 160 Chinese delegates), 279 secretaries, missionaries, and other Foreign Mission Board representatives, 53 editors and representatives of the press, 350 laymen, and 365 special delegates and guests—a total of 5,031 regular attendants at the convention. Beside these there were over 1,000 hosts and other visitors from Kansas City in daily attendance, and at times it was necessary to hold overflow meetings.

Above the platform (on which were seated the foreign missionaries and Board representatives) was hung an immense map of the world showing the prevailing religions in each continent. Lines stretching from North America indicated the countries to which student volunteers have sailed as foreign missionaries since 1887. These number 5,882, of whom 638 have gone to Africa, 26 to Arabia, 40 to Central America, 1,739 to China, 1,133 to India, Burma and Ceylon, 743 to Japan, 28 to Latin and Greek countries of Europe, 168 to Mexico, 67 to Islands of the Pacific, 163 to the Philippines, 51 to Persia, 104 to Siam, Laos and Strait settlements, 359 to South America, 221 to Turkey, 177 to West Indies and 225 to other countries.



2. To-day we know the character and power of Islam as never before.

3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian governments.

4. The social and intellectual status and standards of Islam are changing.

5. There is a present-day spiritual crisis and opportunity in Islam.

On the second day the Macedonian calls were heard from other lands. A Japanese Christian earnestly appealed for Christian messengers for his people; a Chinese called for those who will help redeem China; C. D. Hurrey, formerly Y. M. C. A. secretary in South America, and Bishop Kinsolving of Brazil told of the spiritual darkness and open doors in South America, and A. C. Harte, student secretary for India, presented the problem of his adopted country and people. Many of these powerful addresses will appear in the REVIEW, so that we give here only a few striking phrases:

In Latin America the student class rules. How they will rule may be guessed by the fact that at present not two per cent. of the students in the universities have any interest in the Bible or in Christianity.—HURREY.

\* \* \*

Buddhism, Confucianism and Shin-to have no influence to-day on the Japanese students. In the university of Tokyo, among five thousand students, only 700 claimed to be followers of these religions, while 900 put themselves down as atheists and 3,000 as agnostics or indifferent. Seventy confessed themselves to be Christians.—KATO.

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The temptations to young men in Japan can scarcely be over estimated. The police of Tokyo recently reported that 300,000 men frequented houses of ill-fame in a single month

in that city of two million inhabitants.—KATO.

\* \* \*

As a result of the Mott and Eddy meetings last spring there were 2,000 enquirers enrolled among the students and of these 150 have already been received into the Christian Church.—KATO.

\* \* \*

In India to-day there is an awakening in one generation such as required four hundred years to take place in Europe. There are now 4,000,000 Christians in India and more than 3,000 new baptisms are taking place, on an average, each fortnight.—HARTE.

\* \* \*

Africa has dozens of bishops and the United States has 116, but South America has only four. Philadelphia has 690 Protestant churches, while Buenos Ayres has only 10. There are ten times as many preachers of the Gospel in the one State of Iowa as there are in all South America.—KINSOLVING.

\* \* \*

In the interests of Mariolatry, or at least without the protest of the dominant Church, there is, in South America, an ethical status more detrimental to pure morals and more dishonoring to Christ than is found in open paganism.—KINSOLVING.

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In South America we find: A sacramental system without real worship; a closed Bible; false doctrine; baneful superstition; untutored ignorance; almost complete divorce from Christianity; a deplorable moral and ethical status.—KINSOLVING.

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The result of keeping the Bible from the laity and the denial of the right of private judgment will always be the enslavement of the conscience of any people.—KINSOLVING.

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From a missionary viewpoint the most remarkable and powerful ad-



dress delivered at this convention—perhaps at any gathering—was the story told by John R. Mott of what he had seen with his own eyes of the transformations in the Nearer and the Farther East. He told of the contrast in the attitude of governments and people and the opportunities for preaching the Gospel as he found them on his journeys fourteen and eighteen years ago in comparison with the open doors on his recent journey around the world. It is a marvelous report and will be found in full on another page.

### The Sources of Power

One session of the convention was devoted to the presentation of the sources of spiritual power—for the emphasis of the speakers was ever on the necessity of a healthy spiritual life and right relationship with God rather than on any particular act of devotion or field of service. President W. Douglas MacKenzie of Hartford Theological Seminary spoke on the need of special training, Professor Henderson of the University of Chicago urged the need of knowing Christ, the world and our right relation to both of them, Dr. W. W. White presented the need for sane and systematic Bible study and prayer, and Mr. Sherwood Eddy brought home to all hearts the duty of "soul winning in student days as an essential preparation for a fruitful missionary career."

"Train your mind to see the truth of God and your vision to see the needs of man."—MACKENZIE.

\* \* \*

Let us not go forth with the insufficient preparation of "quacks" to practise our Christian profession among men but let us see that we

have trained minds and skilled practise, so that we may give the best we have to men in the service of Christ.—HENDERSON.

\* \* \*

There is a mutual satisfaction in man's right relationship to God—God seeks worshipers and man seeks God.—W. W. WHITE.

\* \* \*

Prophets to-day, like the prophets of old, must study the sacred books of God, must maintain fellowship with God, and must give utterance by word and life to the message of God to men.—W. W. WHITE.

\* \* \*

A missionary is one sent to win men to Jesus Christ, so that the best preparation for missionary work is the winning of men. . . . This is proved by the command of Christ, the teachings of Christ, the example of Christ, and the history of the Church.—EDDY.

\* \* \*

Many are not winners of men to-day because of indifference, of hidden sin, or from fear of man.—EDDY.

\* \* \*

If you would become winners of men (1) renounce the hidden things of shame (2 Cor. 4:2), and sanctify ourselves; (2) manifest the truth as it is in Christ; (3) command yourselves to every man's conscience; (4) live as in the sight of God.—EDDY.

\* \* \*

We have long since ceased to doubt that we will win Asia for Christ, but how are we to win America if we relegate to the few the witnessing to Christ at home?—EDDY.

\* \* \*

Perhaps the most remarkable session in the program in point of cumulative effect of a series of addresses was that on Saturday morning when the subject presented was "Forces to Be Wielded in Behalf of

Foreign Missions." Some of these papers we have secured for our readers to be printed later. Dr. James L. Barton, secretary of the American Board, first presented the need for "Missionary Statesmanship"; J. Campbell White of the Laymen's Missionary Movement set forth in speaking statistics the "Money Power"; Dr. James H. Franklin, secretary of the American Baptist Foreign Missionary Society, pleaded in a convincing way for "Unity and Cooperation"; Dr. Samuel M. Zwemer showed the "Power of Sacrifice," and Dr. Robert F. Horton reached the climax with an address on the "Power of Prayer." Each address was a masterpiece with both logical and spiritual power.

Missionary statesmanship is the exhibition and exercise of conspicuous ability and sagacity in the management and direction of missionary affairs.—BARTON.

\* \* \*

Three perils stand in the way of the development and use of missionary statesmanship: (1) Failure to study and grasp the immensity of the task; (2) failure to prepare adequately for the accomplishment of the task; and (3) undue eagerness to secure visible results. The first is due to superficiality on the part of students, the second to desire of the boards for workers, and the third to the demands of the supporters at home for statistics.—BARTON.

\* \* \*

We need statesmanship (1) in relation to the development of an indigenous native church; (2) in the development of native forces on the field; (3) in the presentation of the work of missions to governments at home and abroad; (4) in ability to see the whole work and the whole field; and (5) in Christlike intercession for the world field.—BARTON.

In United States each Christian has two non-Christians to reach; in non-Christian lands each Christian missionary has a parish of 70,000.—J. C. WHITE.

\* \* \*

There are now only one in 2,500 American Protestant church-members on the foreign mission fields. If we eliminate fifty per cent. of our church-members as non-contributing we could treble our missionary force and still leave only one foreign missionary to be supported by four hundred Christians at home.—J. C. WHITE.

\* \* \*

If the Protestant church-members of America gave an average of only four cents a week to foreign missions it would mean an income of nearly \$50,000,000 a year for the work. Many *could* give \$1,000,000 outright to foreign missions while they are still alive and are not compelled to give it up.—J. C. WHITE.

\* \* \*

The question to consider in Christian unity is not one of compromise but of a larger comprehension of the love and truth of God. We need not ask: What must I give up, but what can I contribute to the sum of Christian truth.—J. H. FRANKLIN.

\* \* \*

It is true for the denomination as for the individual: "He that would save his life shall lose it, and he that shall lose his life for My sake, the same shall find it."—J. H. FRANKLIN.

\* \* \*

The only power that money has is found not by hoarding but when it is poured out and set free to do God's bidding.—S. M. ZWEMER.

\* \* \*

The "scar-marks" that we have received in behalf of Christ are the only test of our faithfulness as followers of the crucified Christ.—ZWEMER.

\* \* \*

Is the shadow of the cross on your bank account, or do you only spend

for the Kingdom what you can easily spare?—ZWEMER.

\* \* \*

Intercession is the highest form of prayer, the mightiest instrument of the Christian and brings the greatest blessing.—HORTON.

\* \* \*

We can not come to the experience of Pentecost except by the way of Calvary.—HORTON.

\* \* \*

One striking and most hopeful feature of the convention was the emphasis on prayer—in the call to the convention; in the daily cards distributed for the "Morning Watch" and in the daily sessions and addresses. Man is potent only as he is linked with God's omnipotence.

#### **The Delegates' Responsibility**

The great privileges and opportunities of such a convention necessarily involve grave responsibilities on those who attend. These were well presented by Sherwood Eddy at the deeply-impressive closing session on Sunday evening. The possibilities of such a gathering of educated leaders can scarcely be imagined if these young men and young women have heard the voice of God, have seen the vision of service and fully consecrate their lives to following His will. Out of such a convention may come the future Motts, and Speers, and Eddys, and Hortons and Ding li Meis, and Azariahs not only of America, but of China and Africa, of India and Japan, of Turkey and South America.

The student delegates have first a responsibility to themselves—to face the facts thoughtfully and honestly and then to *act* with conscientious loyalty and devotion.

They have a wide opportunity among their fellows in the colleges and other institutions to which they return. When Horace Rose went back to his college fired with missionary zeal, the result was 25 new student volunteers, 400 converts to Christ and 600 enrolled in Bible study classes. If that is the result with one man what might not be the result with 4,000 students consecrated to the service of God?

In their homes and churches and local committees, these delegates may spread the fire. In a Wichita church one man was able to gather a band of personal workers who were the means of winning 3,000 converts in the district.

But the responsibility for using the inspiration gained at Kansas City is world-wide. There has been a vision of the needs of the world. Many volunteers have fallen at the front. Who will fill their places?

#### **Results of Student Conventions**

These large Volunteer Conventions are justified only by the results secured in the lives of individuals and of communities. Since the beginning of the work twenty-seven years ago, 5,882 student volunteers have sailed for foreign mission fields. In the last four years 1,466 have left America—this is the largest number in any one quadrennial—more than sailed in all the first twelve years of the movement. A larger number of new volunteers were also enrolled in the past four years than in any previous similar period.

One of the greatest advances has been in mission study classes. The membership in these has increased in the last four years from 29,000 to

40,000. This study and world vision have also meant an intensified prayer life and deepened spirituality among the students and have helped to transform many individuals and many college communities.

The most spectacular sessions of the convention were those of Friday, Saturday and Sunday nights. On the first, after Dr. Mott's address, the delegates contributed in ten minutes over \$80,000 (\$20,000 a year) for the work of the movement in the next four years. This is about one-half of the amount needed. The second was on Saturday when Secretary of State Bryan and Dr. J. A. McDonald of the Toronto *Globe* delivered oratorical missionary addresses; and the third and most impressive was when, as the entire audience stood, the names were read of fifty-three volunteers who have died since the previous convention. Of these the name most often lovingly mentioned by many speakers was that of William Borden, the young volunteer who consecrated his wealth and himself to the cause of Christ and laid down his life in Cairo. After the reading of the "honor roll" and the singing of the martyrs' hymn, the student volunteers at the convention who expect to sail this year—nearly one hundred of them—stood and were dedicated in prayer to their life work. It was a solemnizing moment and yet one of joyful anticipations, such as might characterize the departure of fresh troops for a life-saving battle on the frontier.

One unusual feature of the convention was the presence of 160 Chinese delegates—many of them

women. They formed a striking object lesson of the results and the opportunity of foreign missions. Most of these are preparing for Government service in China and some of them were not yet Christians. Each afternoon they held their own conferences and on the third day six openly confessed their faith in Christ for the first time, and five others agreed to study the Gospels and to follow Christ so far as He appealed to their reason and consciences. Over twenty of the Chinese delegates were led to determine to devote their lives to distinctively Christian service in China. This means that they have renounced the prospects of political preferment and have chosen to follow the way of the Cross—service through sacrifice.

The greatest student convention the world has ever seen passes into history to make history. We are confident that men and women received there a new vision of Christ that has led to new consecration, a new fellowship with God that has brought new health and power and a new view of the world that will lead hundreds, perhaps thousands, to place themselves at the disposal of our Lord, *cost what it may*. Never has there been in the history of the world a convention of so many Christian students to study the needs of the world and to face their own individual responsibility to supply those needs. In the words of the chairman, Dr. Mott: "If *this* convention disappoints Christ, what means can we expect will arouse men and women to respond to His call."



# A State Religion for China

BY REV. ARTHUR H. SMITH, T'UNG CHOU

Missionary of the American Board; author of "China in Convulsion," etc.



IN the two years which have elapsed since the establishment of the Chinese Republic it has become evident both to the Chinese themselves and to old residents of China, that an unfavorable change has come over the morals of the Chinese people. There is a general disregard not only for the fixed customs of the past, but of rules, regulations, laws, and of authority in general.

Individualism in its extreme form has invaded the land of conservative and patriarchal antecedents. The ominous terms for "Liberty," and "Equality," are now a well-recognized part of Chinese speech, and while they are not understood they are aggressively misunderstood. *P'ing teng* — "all-on-a-level" — is a phrase used in China with a new content, and if present-day notions were to be carried to their logical limits there would seem to be an end of any kind of control over any one in China. In this experience China is only repeating that of other lands. The French Revolution, with its frightful aftermath, has never been forgotten by modern civilization. Not unlike that destructive epoch was the phase through which the newly formed United States went for some decades after their freedom was theoretically won. A like phenomenon was witnessed on a smaller

scale at the end of the civil war in the middle "sixties" of the last century.

During the past few years, as is well known, the leaders of thought in Japan have been greatly troubled over similar symptoms in that empire, and their anxiety for the morals of the people led in the early part of 1912 to the singular Conference of Religions in Tokyo, which attracted so much attention in Japan and out of it. During the past year and more scores of thousands of soldiers have been discharged from the Chinese army. They constitute a justly dreaded class. Many of them took with them their arms and ammunition, and almost at once there began a reign of terror in several provinces which has spread until it has become more or less characteristic of the whole land. This is sometimes termed "quiet anarchy" (a correct description with the exception of the limiting adjective), a state of things to which the Chinese have been accustomed for millenniums, whenever favoring conditions, such as a change of dynasty, etc., exist. It is as true now as it seems always to have been that the evils of China have been largely economic in their origin. Were there work enough and food enough for all the people events would take a different course, a large and roomy IF, which is found in other countries also. But it is not in roaming bandit soldiers alone, and



in amateur hands of predatory civilians always to be found in China, that the absence of restraint is shown.

### **Taxes and Corruption**

At the beginning of the revolution it was thought prudent—so it was said—to promise that the advent of the republic would be accomplished by the remission of all taxes—for a time. No bad habit is so easily and so radically cured as that of paying taxes, and once cured it was hard to get it started again—and remains so to this day. The hated Manchu was largely hated because he always wanted money, and if the republic was to demand also, what was the good of a change? During these two years the provinces which heretofore have always supplied the government with funds, have sent only dribblets, and so China is contracting the loan habit, which, unless checked, can lead only to bankruptcy and to active intervention. The same disregard of rules has long existed in the schools of all grades, where the scholars have practically taken charge, boycotting and securing the dismissal of teachers, insisted upon certain courses of study to the exclusion of others, upon easy examinations, high marks, and immediate employment after graduation. Of most of the evils the Government University in Peking has been—and still is—a most flagrant example. It has been a common complaint that corruption, always abounding in China, has been even worse and more unblushing under the republic than before, for the reason that previous restraints no longer restrain. The conduct of the Parliament, upon which such high hopes were set, was a distinct and a progressive dis-

illusion for all those who thought China's salvation was to be evolved by this piece of machinery. Party spirit ran too high, greed was too obviously rampant, and there reigned a supreme incapacity to rise to the emergency of China's dire need. So large and so unwieldy a body, hampered by rules of an impossible quorum, placed a premium upon disorder and upon blocking all business by merely withdrawal from the chamber. As each party did this in turn the result was a long record of costly nullities.

### **Delay of Religion**

Religious faith, it is pointed out, has manifestly decayed. Even in the Manchu dynasty temples were turned wholesale into school-houses, with or without the consent of "the people," who then figured very little. Under a republic all this would be amended, but it has gone on as before, and this not only in great cities like Canton and Tientsin—the two most conspicuous examples—but in rural regions *passim*. Buddhist priests have not infrequently tried to recover their temples by putting themselves into communication and alliance with Japanese Buddhists, always ready to interfere in Chinese affairs. But the Chinese Government in Manchu times refused to listen to the specious plea by Japanese that Buddhism should be put on a level with Christianity as a privileged religion, on the ground that there was nothing of the sort mentioned in the treaties with Japan. Something therefore must be done to rehabilitate the morals of China. When the republic was launched it was openly proclaimed by its promoters that hence-

forth we were to have religious liberty in China, and this promise has been often reaffirmed down to the assembling of Parliament, and the work of the large committee to which was entrusted the drafting of the new Constitution.

It was not long, however, before we began to hear that an article was in contemplation making Confucianism the state religion of China, an announcement received with much natural incredulity by those who knew what irreconcilable differences of opinion have long existed as to whether Confucianism conforms to the definition of "a religion" at all. It is only within the past few years that the Chinese language had had any phrase to express the concept "religion," and the compound now in use ("*tsung-chiao*") means literally ancestral instruction, but it has come to China from Japan—with many another new term—to "supply a want which has long been felt," *not*, however, felt by the Chinese themselves, but by others who have to use the Chinese language. The question whether Confucianism is or is not in the Occidental sense "a religion" has never had the smallest interest for the Chinese—even if they could have comprehended it—but now that they are increasingly sensitive to Western ideas it is otherwise.

The prime mover in the vigorous effort to establish at this late day a state religion for China, is understood to be Mr. Ch'en Huan-chang, is a graduate of Columbia University, N. Y., a few years ago, who prepared as his thesis for the degree of philosophy a treatise in two extended volumes on "The Economic Principles

of Confucius and His School," which are published by the university. Mr. Ch'en is very learned in Confucianism and in economics, and he has succeeded in establishing a relationship between them hitherto altogether unexpected, unless by the initiated. It appears that Confucius was not only a moralist, as we all knew, but more particularly a political economist, who saw and who foresaw nearly everything that is now known, and more clearly than we know it. Mr. Ch'en's volumes are monuments of industry, according to our ideas mistakenly applied, but well adapted to mislead those who accept the author's large assumptions. This is not the place to examine them nor to point out their fallacies—tho it may be desirable that this should somewhere be done. Being a thoroughly sincere believer in Confucianism as the only possible hope for China and the coming religion of mankind, it was natural for Mr. Ch'en to desire to have it stamped with governmental approval. But here serious difficulties began. Confucianists themselves were found to be of different minds, some gladly welcoming the plan of establishing Confucianism as an omen of salvation for China, while others denied that Confucianism is or ever was, or ever can be, a "religion," pointing out that there is no God in the cult, no worship but that performed by emperors now banished from the republic, and no general agreement as to what is and what is not Confucianism.

#### Christianity and Confucianism

It is at this point that Western experience becomes illuminating. What is Christianity? Its roots are in the

Old Testament, its flower is in the New Testament, its fruitage is scattered through the ages, with all the discordant elements to be taken account of and if possible harmonized.

What is "Confucianism?" Confucius affirmed that he was not an originator but a transmitter. He gathered up the results of a millennium or two of pre-Confucian Confucianism, and embodied them in his edition of the older writings. His immediate disciples gathered up the memorabilia of Confucius and these in turn became classics. Mencius, born about a hundred years later than Confucius, amplified, illustrated and enforced the teachings of the Master and himself became the Second Sage. All of his writings are of course Confucian also. The Han and the T'ang dynasties brought forth numberless commentators upon the great body of works esteemed classical, but it was left for Chufutze, of the Sung dynasty (born 1130, died 1200 A.D.), to fix the correct interpretation of the ancient classics for the seven centuries to follow. What Chu Hsi said the classics meant they did mean and do mean, what he said they did not mean is heresy. Few men in history have so tyrannized over their successors as this great scholar and commentator has done. To disagree was to cut oneself off from any hope of degrees, of office, and of promotion. Therefore heresy has been at a discount, and stiff orthodoxy has had the "middle of the road," and both sides as well. Now that we have freedom of thought and expression the question, "What is Confucianism?" is one of great complexity upon which libraries might be—perhaps will be—

written. When Confucianism is "established," *what is it* that is established?

Buddhists, Mohammedans and Christians alike look upon the proposed measure with signal disfavor. The two former religions have recently blossomed out as "churches" ("Fo Chiao," "Hui Chiao"), stirred to valorous verbal deeds by Christian competition. But they demand "liberty," which no one ever heard of until the other day, and can easily make trouble unless they get it.

#### **Argument Against Establishment**

This is the argument which Chinese and foreigners alike are endeavoring to force into the skull of the Confucianist who does not know history. If Confucianism—whatever it is—is "established," everything else is thereby disestablished. Disestablished persons and ideas make trouble. This a struggling republic can not afford. The Mongols are lamaists and half of Mongolia is already forfeited to Russian guile, force and greed—shall we alienate the rest? The Tibetans are of the same religion as the Mongols, at a time when Tibet is struggling to escape from Chinese bondage; are we to disestablish their ancient religion also? Are we to repeat in China the Thirty Years' War of Europe?

When Confucianism comes to be examined by modern Confucianists freed from the intellectual disabilities of their fathers, many things will come to light. Ancestor worship is against the modern spirit and represents but one earlier stage of human evolution. It is doubtful if it can long be kept on at the old valuation, and eventually it will probably be greatly modified.

The Book of Changes—oldest of the classics—was greatly revered by Confucius, who remarked that if he had the time he would give fifty years additional to its study. It is likely that the modern Confucianist will part company with "the Master" at this point. The Book of Changes and the Science of Chemistry do not match one another. It is hard to see how both can hold sway. But chemistry is too firmly rooted in fact to be dislodged by ingenious combinations of long and short straight lines, with treatises on them forming, in the words of Schlegel, "a mechanical play of idle abstractions."

Every ounce of utility in China is vitally needed at this crucial epoch. To introduce and to necessitate elaborate and irreconcilable contro-

versies on the deepest and most intricate topics of human thought and life is suicidal. So say many of the most intelligent Chinese.

At present there is little likelihood that Confucianism can get itself established in China. But it is quite possible to have indefinite and vexatious "regulations" introduced by the Board of Education, or by Presidential mandate, which may cause serious trouble. While these can not be permanent they may do great harm before they are abrogated. Every well wisher of China should pray that wisdom may be given to those in charge of the new ship-of-state that it may not be wrecked, but may enter upon a voyage longer and far more prosperous than those in its past history.

### THE MISSION CALL

BY PROF. JAS. LEWIS HOWE, LEXINGTON, VIRGINIA

Why should I give? What can God need from me,  
When His are all the earth and sky and sea?  
What worth to Him my little all would be?  
He wants me to!

Why should I go? Archangels He could send  
To bear His Word to earth's remotest end;  
Yet "Go ye!" comes the call to me, His friend.  
He wants me to!

Why should I pray? By feeble voice Him move?  
Bends He a listening ear to me in love?  
Yet when I cry He answers from above.  
He wants me to!

"Am with you alway"; "All the power"; "Then go!"  
His final message. Am I, then, so slow  
I shall not do His will? Enough to know  
He wants me to!



# Missionary Experts at The Hague

## THE RECENT MEETING OF THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE

BY THE REV. ARTHUR J. BROWN, D.D., VICE-CHAIRMAN



THE Continuation Committee, appointed by the World Missionary Conference at Edinburgh in 1910, held its third annual meeting at The Hague in Holland. The first annual meeting was held at Bishop Auckland Castle, England, where the members of the committee were the personal guests of the Bishop of Durham. The American members could not entertain the Committee at a castle eight hundred years old and so they selected the beautiful and picturesque Lake Mohonk, New York, for the second meeting. The third session, at The Hague, last November, was an example of overflowing Dutch hospitality. The people of the city, headed by the Prime Minister, took up a subscription, which gave the committee the exclusive use of the spacious Hotel Castle Oud-Wassenaer. Several hundred of the Christians of the city welcomed the Committee in a reception, while the Queen sent a message for the opening session, and the day after adjournment entertained the Committee at her summer palace at Apeldoorn. It was evident that the Queen and the Prince Consort have a real interest in the missionary work for which the Committee was convened. Queen Wilhelmina's Christian faith and her intelligent recognition of the place of foreign missionary work

were beautifully expressed in her message as follows:

"It affords me a twofold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

"Your aspiration to unity and co-operation in mission work is echoed in the Netherlands. Here, too, we aim at a sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

"My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Savior may direct our hearts and develop the strength of our combined prayer.

"May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the sun of His truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine love."

The Continuation Committee as now constituted consists of thirty-nine members, of whom ten represent the



Continent of Europe, twelve Great Britain, fifteen North America, including the United States and Canada, and one each Australia and South Africa. There are many who attach large significance to the fact that this Committee is the first body of Christians in the history of the world which has brought representatives of such widely varying nationalities and forms of religious belief into united conference regarding the extension of the Kingdom of God. Around that conference table sit Christian leaders from fifteen different countries—England, Scotland, France, Germany, Holland, Denmark, Switzerland, Finland, Norway, Sweden, Canada, Africa, Australia and the United States. These members represent not only so many different countries, but practically all the varieties of evangelical Christian thought from High Church Anglicans to the Society of Friends. Apart, therefore, from anything that the Committee may do, it is not an unimportant sign of the times that the day has come when it is possible to have such a committee, and possible, too, for that committee to discuss, as it does, the largest and most difficult questions with entire frankness and in a spirit of perfect harmony.

It would be impossible here to give in detail the proceedings at the eighteen crowded sessions of the full Committee and a score or more meetings of sub-committees and special committees. The permanent work of the Continuation Committee is done through ten special committees, each one of which has an international membership including eminent men and women outside of the Continua-

tion Committee. The following list of committees indicates the scope of subjects on which reports were rendered and which formed the main topics of discussion:

- Committee on Missionary Survey and Occupation.
- Committee on the Development of Training Schools for Missionaries on the Field.
- Committee on Christian Education.
- Committee on Christian Literature.
- Committee on Work Among Moslems.
- Committee on the Church in the Mission Field.
- Committee on Medical Missions.
- Committee on Cooperation and Unity.
- Committee on Missionary Statistics.
- Committee on Publications.

The work of these committees is laid out on a large scale, and an extensive correspondence is conducted to gather material for the use of the missionaries and the Boards. The chairman of the Continuation Committee, Dr. John R. Mott, gives a large part of his time to the work and expects to give still more of it in the future. Mr. J. H. Oldham, the secretary, gives his entire time to the work of the Committee and to the editorship of the *International Review*. The reports of these special committees necessarily occupied much of the time at the meeting of The Hague, as the plans of each committee were passed in review and carefully discussed. Large attention, too, was given to the report of the Chairman, Dr. Mott, upon his recent tour among the missions in India, China, Japan and Korea.\*

Since the Continuation Committee has no power whatever over either Boards or Missions, but is purely

\*The "Findings" of the conferences of missionaries, which were held in connection with his tour, are now accessible in a handsome volume of 488 pages, and it is earnestly to be hoped that these "Findings" will be carefully studied not only by missionaries but by those who are connected with the home Boards.

advisory and consultative in character, its chief energies are given to a study of the problems of modern missions, to accumulating facts and to the consideration of international and interdenominational questions, formerly considered by individuals or by separate Boards. The Committee is careful to avoid questions regarding which it has no right to speak, but it has an extensive area to cover within the limits defined by the Edinburgh Conference.

Four special characteristics may be noted with regard to the meeting at The Hague:

First: The thoroughness and painstaking care with which the problems of the work were considered and the large amount of time and thought which busy men are giving to them.

Second: A candid facing of the defects and limitations of the missionary enterprise, an absence of the spirit of undue boasting of what has

been accomplished and a sobering sense of responsibility for the right solution of vexed problems.

Third: The almost overwhelming sense of the obligation that rests not only upon the missionary body but upon the native churches and upon the churches at home to meet the extraordinary and unprecedented opportunities which now confront the Church of God throughout the non-Christian world.

Fourth: The spirit of devotion which prevailed and prominently characterized every session. Not only the special period set apart every day for intercessory prayer but all the deliberations of the Committee were marked by this spirit. We had a very tender and yet a very solemn sense of the reality of the presence of Almighty God, and the members separated to take up their respective tasks with new faith and with new courage.

## A Twice-born "Turk"—Part V

### THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press

#### "Infallibility of the Prophets"—A Public Inquisition



**HEIKH:** When I had obtained diplomas in various subjects from the Azhar University, one of my friends told me that there were at

Dumyât certain Sheikhs especially well-read in logic, which is the test of all sciences. The manner of teach-

ing in the Azhar in those days was only a comparison of the teacher's book with the students' book. Occasionally there would be some criticism of the text studied, but as for philosophy and logic they were absolutely prohibited.

I wrote to my father asking his permission to travel to Dumyât, but he did not answer me. Finally I went to Dumyât and took a room

and attended the lectures given by the chief professors in ancient philosophy and logic.

One day while sitting with an Egyptian officer in the market place, mention was made of the claim of the Moslems for the infallibility of their prophets. I drew his attention to certain Koranic verses and traditions which completely contradicted this claim. On the next night one of the professors came to my room and said that the chief Sheikh wanted me in his house because many Moslems had complained that I had attacked the doctrine of the infallibility of the prophets.

We found the Sheikh surrounded by an admiring circle of professors, not less than twenty. I saluted them with "Salaams," but no one replied. I then stepped backward, but the Sheikh stopt me and said, "Why are you going back?" I said, "Because I have my doubts about an assembly in which there is no Salaam, which is the rule in Islam. They said, 'Oh, that is because you have followed delusion, whereas Salaam is only for those who follow the truth.'" I said, "But this is worse than before, for you as the Sheikh of all the learned doctors have adjudged my error before you hear my speech. Such a thing is contrary to the Moslem religious law." He was very angry, and cried out, "Be quiet; may you be deprived of a mother" (an Arabic curse). I said, "Praise God who created me able to speak, not dumb, and I know my mother and my father also." Mohammed said, "Get knowledge, tranquility and clemency. What has your Excellency learned of knowledge?"

His face became red, but he controlled himself and said to me, "Upon you be peace, and the mercy of God," etc.

I took a seat on his right and we began to take our coffee. The chief Sheikh turned to me and said:

"A crowd of Moslems have come to me to-day complaining that you have said words which made the skins of all believers shudder, namely, that you hold the non-infallibility of the prophets and apostles. You know that this contradicts the Islamic religion, and religious disturbances will result from it. We take refuge in God from such, but do you really hold the non-infallibility of the prophets?"

"I hold exactly what the Koran says in this matter," I replied, "but I do not hold the explanations of the commentators. As you know, it is not allowable to so explain a text so as to divert it from its simple meaning unless for some strong intellectual reason. Now, as there is not in the Koran a single verse which refers to the infallibility of the prophets, then we are compelled to hold their non-infallibility.

"As for your statement that this makes men shudder, learned men such as yourself should know that many Moslems have held that certain prophets and apostles have wilfully disobeyed God in connection with all the 'greater' sins, excepting only the falsifying of His message. Now I venture to say with all boldness that the doctrine of the infallibility of the prophets is a denial of the Koran and the sound traditions and the Torah and the Injil. Seeing that this assembly contains so many learned men, there is no

need for me to quote the various verses from the Koran and the traditions which prove the sins of the prophets, but I will repeat the saying of Ahmad ibn Hanbal and others, quoting from Anas, that the prophet said that 'all the sons of Adam are sinners, but the best of sinners are the repentant ones.'

#### **Bible Stolen and Burned**

I hardly finished this speech before the clamor of voices arose against me. The Sheikhs cried out as tho I had given utterance to the greatest blasphemy, but fortunately the officer protected me from them, or they would have beaten me. Instead they curst me to their hearts' content. I stood on my seat with the officer by my side and said:

"Oh, men, say that 'God is one,' but hear a word from me which will be the deciding word. I refer to the Koran and the sound traditions everything that I have said, and then you may convince me if you can bring forward sound proof. If I am wrong, punish or kill me as you like, but let not your assembly of the Sheikhs of the town become a bed of anarchy."

They all heard my voice and became silent, when one of them said: "I have heard that this deluded one has in his box certain prohibited books."

Two of them got up and by force took away the key of my room and went to bring the box. Another said:

"I saw the book of the Christians, the Holy Bible, with a friend of his yesterday, and when I asked him where he got it from, he said that the Syrian Sheikh had lent it him to read."

The friend was ordered to be brought with the book. The trunk was brought in, but they could not find anything in it that they could object to, except the books of *Al Milal wan-Nihal*.

The Sheikh decided that these were not prohibited.

As for the Holy Bible, the Sheikh then asked me:

"Is this really yours?"

"Yes."

"Where did you get it?"

"I bought it in Cairo."

"Why did you buy this book of the Christians?"

"Because the Koran came confirming it, and I wish to compare them, especially as the Koran praises it with much praise and quotes from many of its verses. This is my greatest reason for wishing to read it."

He smiled sardonically and said: "Have you heard that the Jews and Christians have corrupted it, and filled it with all sorts of blasphemy against God?"

"When was that?" I asked. "And how did it happen that two bodies at enmity one with the other could agree together to alter their book, and how could they gather the copies from all the world to corrupt them all?"

"Be quiet," he said, "and fear God, or you will go to perdition."

He then stript the cover of the Bible and ordered paraffin to be poured upon it and lighted, saying, "Praise be to God, Who has let us remove this forbidden thing."

"Truly," I said, "this is the greatest of wonders, that sin should be called obedience and God should be praised for it, and that you should



destroy the property of another man without his permission. Do you believe that to be allowable?"

The Sheikh then slapped my face so hard as to cause my nose to bleed. My officer friend became very angry, and drew me out and said, "Come, for I take refuge in God from the evil actions of these barbarians." We went out, and the officer asked me to go to the police and inform against the Sheikh. I refused, for I knew that that would only bring me much worse injury, the least of which would be that they would bear witness that I had blasphemed.

Next day one of the Sheikhs came and told me to leave Domyât, for the people were rising against me, and I must go, in order to prevent the shedding of my blood. When I walked in the street I could see the evil looks of men cast upon me, and could hear their curses.

#### **Washing Away Christian Doctrine**

In a few days God opened the way for me to travel to Beirut. As I had but little money, I sold my gold watch. With a friend I called upon the Bishop of the Greek Orthodox Church. When he found out how I stood, he began to prove to me, from the Bible, Adam's original sin and God's promise to His prophets to send a ransom. He also explained to me some of the types found in the Mosaic rites. He gave me permission to visit him day by day, but there was a Moslem shop near his door. This shopkeeper saw me dressed in the usual long-sleeved cloak and loose turban, and made it his business to enquire of one of the servants what was the reason for my

visits. When he learned that I was going to be sent to Athens to study Christian theology, he went straight to some of the fanatical Moslems and told them. Then he came to my hotel, and began to weep bitterly and to reproach me. He assured me that it would end in my being forbidden to see the faces of my father and friends.

Satan won the victory over me just then, and I joined him in his regrets and sorrow. Then he took me to the public bath, where I underwent the washing of Tauba (repentance). He also took me to the mosque, where I prayed the prayer of repentance and divested myself of all my previous opinions.

Now I blindly surrendered myself to the Islamic religion without any evidence and in spite of my own mental temperament, which hated vain tradition, so that I was in continual conflict with my conscience.

Some one informed my father that I was in Beirut, and he sent to the Mufti asking for me to be sent back to my town. I sorrowfully went back. Many times in those days I wavered between Satan and Christ, praying:

"Oh, God, I turn to Thee from error. I wash myself in the blood of the Redeemer, and I know that Thou dost receive my repentance. Establish the faith in my heart and make it grow. Sanctify it that it may be a dwelling-place for Thee and graciously guide the wandering lambs to the right fold of Thy Holiness. Lead my brother Moslems to the right path. Amen."

NARRATOR: Tears fell down the Sheikh's cheeks as he reported this, and he said, "This is sufficient for to-day; let us meet again to-morrow."

*(To be continued)*





MAIN HALL OF THE CHRISTIAN INSTITUTE, TSINANFU, SHANTUNG, CHINA

## Evangelization in Shantung

BY REV. R. C. FORSYTH, SHANTUNG, CHINA

Missionary of the English Baptist Mission



INTEGRATION 30 years ago was a very different thing from what it is now. The new German railway, running as it does straight through the Province from east to west, gives great facility to the missionary to reach his down-country work more quickly. Formerly a great deal of time and hard travel under very primitive conditions had to be made before the outstation could be reached. Now the railway in an hour or two takes you quickly and comfortably within a reasonable distance of the outstation which you wish to make your headquarters for the time being. The usual plan adopted is to have evangelists go by two's to the North, South, East

and West and come back for an evening meeting at headquarters. This, if weather permits, is usually held outside and generally commands a large audience, as after the work of the day is over and the evening meal partaken of they are prepared to listen to what is said. The order followed is the singing of several hymns, which helps to attract the villagers to the meeting-place. The Chinese are fond of singing, but it is not all of them who can sing, and the result is sometimes rather trying, but if trained in our Sunday-schools the children and young people can sing very sweetly. After the singing, short addresses are given by several of the evangelists and a final word spoken by the missionary in charge. Books and tracts are dis-

tributed and Gospel portions are sold under cost price. By this means the seed sowing in a given district is fairly well done.

#### **Catechumen Classes**

Of course as often as practicable the same or a neighboring district is visited in this way and if any direct results occur these are gathered into classes for catechumens. Classes for men are held separately from those for women, to avoid scandal so common in these eastern lands. They are held for ten days, a fortnight or three weeks and a regular program and time-table is made out for each day. Elementary subjects are taught, mainly Scripture. The doctrinal part is taught by means of a simple Catechism which is memorized and explained, and each one is instructed in the Lord's prayer, the ten commandments, grace before meat, etc., and most learn some of the hymns in common use. After attending such classes, which are held in the spring and autumn and are found in constant attendance at worship in whatever place may be most convenient. Then, as a rule, after 18 months' probationary period, they are examined by the native pastor and deacons and after public baptism are received into the native church. They are exhorted as to the virtue and necessity of Christian giving, are duly admonished regarding family worship and strict attendance at the Sunday services, and in all ways prove out of a good conversation that they are truly the disciples of Christ.

#### **Christian Primary Education**

In every duly accredited station or outstation it is sought to establish a school. Boys are taught by male

teachers, and girls' schools, if in the same village, are usually some distance apart. The most that one teacher can undertake to teach thoroughly is ten pupils. The Chinese character is so heavy a burden on every scholar that work is begun in the early morning in the summer and at daylight in the winter and carried on with intervals for meals right through the day, and in the summer late on in the evening. The curriculum includes the recognition of the character, graded up to a certain standard, elementary geography, arithmetic, etc., and a thorough course in the Gospels and narrative parts of the Old Testament. The day begins with the singing of a hymn, reading and explanation of a portion of Scripture and prayer, all joining in the Lord's prayer. The children are thus passed through a course of four years' elementary studies. If they are able to pass the entrance examination, and can afford the fees they may proceed to the secondary school, and finally to the College, where a course equal to an English B. A. degree may be finally obtained. Thus the system of Christian education is costly but thoroughly sound. Consequently graduates are eagerly sought for as pastors, teachers, and evangelists, and can easily obtain important positions anywhere in China and even in government service. The children of Christian parents are usually sent to school and invariably enter the native Christian Church. The teacher is also a Christian and generally undertakes the Sunday services for the Christians of the village, and sometimes leads his scholars out on a Saturday half holiday and while the children join heartily in the singing the teacher does the preaching. The presence of the clean,

bright, intelligent faces of the children is in itself a powerful and attractive evidence for Christianity, which is keenly appreciated by the heathen parents. The school could be swamped by children of heathen, and all our arrangements utterly break down if we were to allow them to come, as they are eager to do. The lack of efficient teachers is a great drawback and in government institutions the absence of competent instructors is the one difficulty which is insuperable and can only be gradually overcome as the supply is available. Efficient Christian teaching in our primary schools is the source of intelligent, well-instructed Christians, the backbone of the church.

#### **Medical Work**

Another fruitful source of the spread of Christianity in any given district are medical hospitals, of which almost every foreign manned station has one and sometimes two in operation. This appeals powerfully to the Chinese as an evidence for Christianity which they can neither gainsay or resist. That they should be received into clean, and from their point of view, very comfortable quarters, tended by a skilled physician from the west and sometimes even by a trained nurse and this without any expense to them, is a fact which baffles all their previous theories and makes an entry through gratitude not only into the heart of the recipient but through him or her into the family and into the village where the patient comes from, and from surrounding villages. Thus the medical work is a source of the propagation of Christianity second to none, and by its silent and beneficent working, makes for the evangelization

of all the region round. The patients are instructed in Christianity and supplied with books and tracts when they leave.

#### **A Christian Institute**

A unique effort in the evangelization of Shantung is made in the capital of the Province Tsinanfes. Here is found the Christian Institute which has been in operation for some years. In the Museum, attached to the Institute, are a number of Zoological specimens, maps of large dimensions, globes, charts and tables of statistics of all kinds suitable for students or intelligent officials. Visitors to the number of hundreds of thousands pass through it every year. The highest officials of the capital have all made use of it. Every hour evangelistic teaching and preaching takes place and short addresses given by trained assistants.

Lectures are given to students in the lecture hall on special subjects and made attractive by lantern and cinematograph exhibitions.

There need be no hesitation in affirming that the influence for good from this institution has been incalculable and it has done much to bring us into friendly contact with people from all parts of the province.

#### **The Revolution**

There is no doubt whatever that the new revolution has broken down all barriers of resistance. During the Manchu administration the latent opposition was rapidly dying out but since the new regime has eventuated no opposition of any kind is noticeable. On the contrary missionaries and their converts have been treated with every respect, and during all the wild outbursts of unpaid soldiery, no native Christian or foreign missionary was harmed in any way. That an entire



change in the attitude of officials toward Christianity has occurred is very evident. Sabbath, as a rest day, is duly observed in all the government colleges. On the calendars issued by the government the days of the week begin with Sunday and end with Saturday as the seventh day. The foreign month, according to the Gregorian standard, is now the rule. There is no bar to government employ because of Christianity, and all the heathen observances are falling out of use.

It is borne in upon the writer that now is the day of salvation in China in a very marked and solemn sense. If the Christian nations of Europe and America could realize the underlying need for Christ which every human heart consciously or unconsciously must feel and which nothing else or less can satisfy. Could the Christian Church throughout the world hear the call from heathen lands and think and pray over what the command of Christ as to going into all the world and preaching the Gospel to every creature must mean in his or her connection, then might we not expect greater things than these. In this land of China at any rate the day of deliverance has dawned and the Christian Church in the older republic should surely rise to the opportunity and supply the help which the Chinese confidently expect and should unfailingly receive. There must be also a new standard in giving not merely the mites

but the millions. Every Christian church should contend earnestly for the honor of placing their best offering of consecrated talent on the mission field, supporting them not merely by gifts and prayers, but sharing the sorrows, the hardships, the isolation and by frequent cheerful communication cause the missionary to feel that his sorrows are shared and his joys multiplied by vital contact with his native church. The cause of Christian education in Shantung is planned on a worthy scale, as regards the future, and we doubt not that the great need will justify their action and command success. But there is still a wide field for the itinerant evangelist, and unless this work is faithfully done by men and women who are willing to make for themselves no reputation if so be that the cause be advanced, then all other branches of the work will correspondingly suffer. China for Christ in this generation is not only, humanly speaking, practicable, but in the opinion of the writer after nearly 30 years' experience, never was so easily attainable as now.

What! have we no Christian statesmen in the mother churches who can weld the forces of Christian civilization and lead the church in a campaign grander than any the world has ever seen, and proclaim a Christian crusade in this ancient kingdom which will speedily place it in the first rank of Christian nations.



# Trial and Triumph in Korea

BY REV. J. L. Gerdine, Seoul, Korea



THE outstanding feature of the missionary situation in Korea during 1913 has been the conclusion of the so-called "conspiracy trial" which, in its various stages, has covered more than two years. The charges in this case involved not only the character of representative Christians, but indirectly cast aspersions upon a prominent portion of the Church in Korea. The trial has been concluded by judgments setting free 116 of the 123 men originally put upon trial. Judgment against one went by default.

The records of the various trials have been very carefully prepared by trustworthy persons and seemed to compel the acquittal of the men who have been discharged. This record shows further, that there is no substantial difference in the case against the six men who were sentenced. The courts, by discharging 116 of the accused, discarded as untrustworthy thousands of pages of secret police investigations, and yet retained a small portion of this same record as sufficient for the conviction of the six who are now serving their sentence. The conviction of these six seems to be an Oriental compromise, based solely upon expediency. Nothing has been disclosed to discredit any of the men tried nor to show that any unworthy spirit obtains in the Korean Church.

Among the indirect results of the trial we note a wider interest and deeper sympathy for the Korean Church both in America and in Europe. Few events in the history of missions have called forth a larger volume of prayer throughout the Christian world.

The body of the Christian Church in Korea has been strengthened in faith, courage and determination by this testing. Any defections that have occurred have been from among that element as yet ungrounded in faith and experience.

The growth of the Christian community in Korea has probably been temporarily checked by the abnormal condition which has existed during the past two years, but it is hoped that the higher authorities will more carefully guard against another similar police blunder and the possibility of the repetition of such a condition. The non-Christian Koreans have all along had confidence in the innocence of their accused countrymen. Aside from the temporary check referred to, the trial has created no obstacle in the way of their acceptance of Christianity. The effect, indeed, has been rather to give them a better understanding of its meaning and a more sympathetic ear for its message. Some have even been converted as a result of this persecution. It may reasonably be hoped that the rapid growth and development of the Korean Church will continue.



# National Awakening in the Philippines\*

BY BISHOP CHARLES H. BRENT, MANILA, PHILIPPINE ISLANDS



JOHN MORLEY, when he was Bishop of the Protestant Episcopal Church in New York, said that in the waters of the Pacific America had a great peril and a great opportunity. It is always true that opportunity is adjacent to peril, and when we are inclined to be cowardly the peril so shakes us that we do not see clearly the opportunity. That has been the case in relation to the Philippine Islands, for there are some who are afraid for the American Constitution that we have evaded the issue and have not squarely faced the opportunity presented both to our nation and for the Filipinos themselves. In the main we are alive to our opportunity; it has challenged us and I believe that Americans intend to rise to it. What is best for the Filipino will be best for America. We must not be hampered by theory; but we must face facts and deal with them in the way that living men should always deal with living issues.

I believe in the coming Filipino independence; but that independence must be synonymous with liberty; and if so it can not come now or in the very near future. It was not American influence which awoke the Filipino to that corporate self-esteem which emerges ultimately in national consciousness. In the sixteenth century a force began to play upon them

which has never ceased; the same force which made nations of France and Germany and England and America—the conscious acceptance of the Christ. While Japan was wrapt in profound slumber, and China was dreaming of her ancestors, the Philippine Islands were partially awakened by the one touch which arouses aspiration toward nationality as a permanence. In Chamberlain's "Foundations of the Nineteenth Century" we have this estimate of the place of Christ in relation to national life:

"No battle, no change of dynasty, no natural phenomenon, no discovery possesses a significance which can be compared with that of the short life on earth of the Galilean. His birth is, in a sense, the beginning of history. The nations that are not Christian, such as the Chinese, the Turks and others, have no history; their story is but a chronicle on the one hand of ruling houses, butcheries and the like, and on the other represents the dull, humble, almost bestially happy life of millions that sink in the night of time without leaving a trace."

The Filipinos, however inadequate their belief in Christ may be, are a people loyal to Christ, and therefore they have a hope of national self-realization beyond any people of the Far East. So far as Japan and China have hope of permanent na-

\*Report of an address delivered at the Mohonk Conference, October, 1913

tionality, it rests solely in Christianity. Never yet has a nation been governed purely by politics so as to retain a high national character; machinery can no more create a nation than it can create a personality. Greece tried to keep her national entity by creative art, and history tells us how she failed. Rome built the majesty of her domain on law, and altho Rome stands as one of the wonders of history, Rome as a nation failed. But when you add the personality of the living Christ to creative art and to the power that comes through law, then you have such an element of permanence in a nation that its destiny is immortal.

The process of nationalization among the Filipinos may be slow, but it will be sure. It is not politics that keeps a nation stable and continuous. Nor is it a subtle genius given to some and denied to others. It is Christianity. That which distinguishes East and West is not a matter of race or color. The dominant (i.e., Aryan) West was born in the East. It came to the West and found Christ and was found by Him who was Himself a son of the Semite East. With Christ nationality gained new vitality, so that we now see nations to be sacred, not dependent on dynasties or accidental genius. A nation in this new sense, is the creation of Christ and will be perpetuated as long as it is loyal to Him. Christianity is the religion of perseverance and permanence. The last and fatal blow to the disintegrating nation of Jews was their rejection of the Corner Stone of their race. That which distinguishes the West from the East is that the West, however inadequately, accepts Christ, and the East does not. . . .

It is no mere chance that related the Philippine Islands to America. Consider the situation. The Philippine Islands are cut off from contiguous peoples by their Christianity. They fear, and shrink from the Japanese as a menace. Tho they belong to the Malay branch of the great Mongolian race, and intermarriage with the Chinese is productive of good results, they have a rigid exclusion law forbidding Chinese entrance into their territory. And as for their Malay brothers to the South and West, they have about as much intercourse with them as with the Eskimos.

To learn what even an inadequate form of Christianity does for a people look from the Philippines to Malaysia and we see that the difference between these peoples is the difference between darkness and dawn. The religion of Christ transcends the bond of race, and ignores geographical contiguity. The fact that there is a higher type of Christianity in the Islands than formerly is in no small degree due to the fact that the Protestant Churches have come in with American sovereignty, some of them with a Puritan severity, and the whole religious situation has been toned up morally.

In Filipino Christianity even tho a Christianity which needs to be vastly enlightened and improved, lies the directing and conserving force of the Filipino as a nation. The mestizos are already past masters in politics. What is needed is character which comes to those who are given facilities for self-realization through the agencies of civilization under theegis of the Christian faith. Given that and there is capacity in a Christian people for development. . . .

In the Philippines medievalism, or compulsory imperialism, was the keynote of government until 1898. Since then the development into modernism has been by leaps rather than by even progression. To-day the Philippines have a measure of autonomy unknown in any existing dependency. I will go further. I know no instance in history where self-government has reached so high development in a dependency. The Filipinos received after less than a decade that which was accorded Egypt in a restricted way only when a generation had elapsed and economic and industrial efficiency had been insured. I mean a native legislative assembly. The Filipinos are now their own law-makers.

The most recent experiment of the American government in giving the balance of power to the Filipinos on the Commission was the most conservative measure that could be enacted if they were to take a further step toward the consummation of autonomy. An executive order can be rescinded if the privilege granted by it is abused, whereas Congressional action would make withdrawal from a position once taken well-nigh impossible.

This step is an experiment, and it is for the Filipinos themselves to prove that it was a wise experiment. Speed in so momentous a matter as the making of a nation is a thing to

be feared rather than courted, and let us hope that the last vestige of Spanish political influence will have vanished before that crowning phase of liberty which expresses itself in national independence is considered and granted. When those who are now school boys are old enough and experienced enough to take the lead in the public life of their people, it will be time enough to discuss independence.

America has the opportunity of the ages. She can, if she pursues a course consonant with the demands of the situation, stand by at the birth of a nation worthy of a permanent place in the family of Christian nations. Her effort is not to rid herself of a difficulty, but to rise to an opportunity and to render a service. It is not so much to reproduce among an alien people her institutions as to create a character that will be able to express in Philippine life and institutions the principles of democracy. The political system developed, secularized education, material progress, carry with them dangers which can be met only by deepened religious life.

The cornerstone of the state there as here is the Christ. Without enlightened devotion to Him and to His teaching there is no hope for nation or individual. In and through Him we believe that there will some day be a creditable Filipino nation.

"Sell that thou hast and give to the poor . . . and come and follow me."  
—*St. Matt. xix, 21.*

*When Is the Sale Going to Begin?*

See "Men and Missions,"  
October, 1913, page 17.

# Cooperation in South Africa

BY REV. C. H. MAXWELL, NATAL

Missionary of the American Board, C.F.M.



MISSIONARY forces in South Africa, especially in Natal, took in good part the rebuke of the Edinburgh Conference, which inferred that the present supply of missionaries could adequately cover the field were there cooperation between the operating societies and a proper location of the missionaries. Earnest efforts have been consistently made. Some progress has resulted. Three Lutheran societies have joined forces in a part of their work, Congregationalists and Presbyterians have done likewise and certain undenominational societies are negotiating terms of union.

On the whole, however, it must be confessed that larger and effectual union has progressed about as slowly as have more historic attempts at union between certain churches at the home-base. Failure comes when at a critical stage the delegate of some prominent society says:

"We don't understand that there is overlapping. We don't know anything about overlapping. There is *interlacing* but no overlapping. We can't pledge ourselves to be hampered in our work of the Spirit by rules."

However it may be at home, preparation for union abroad requires a vision of and a passion for the Kingdom of God which are equal to and a little larger than our plans for some given sect. This is a report of prog-

ress. Efforts are not abandoned. But South African missions may not be allowed to suffer if after faithful efforts they fail to do better than the churches which gave the order.

In evangelism and in education the efforts of the missionary were never before so successful in South Africa as now. The degrading home life of the native is gradually yielding to a new order of home-making. Superstition, tho it dies a hard death, is losing many of its devotees. Zulu women are arousing from the stupor of their degraded social position. Crusht under the economic pressure of 20th century civilization the South African native remains cheerful and ambitious. He desires knowledge and is determined to educate his children. Moreover, he constantly proves his possession of the greatest of all faculties—the faculty for God. The natives are taking the aggressive in urging their missionaries into new fields. The indications are that we are at a crisis in the progress of our work. The labors of the past ninety years are bearing fruit which we have not the reapers to harvest. The demand of the hour is an increased corps of adequately equipped native teachers and evangelists to help care for at least the natural increase of our past seed-sowing.

Serious native unrest is apparent throughout the country. The cause is unfair treatment. The government taxes the native without representation. He is denied the fran-



chise. Money lenders charge him ruinous interest. Lawyers deceive him. Labor contractors, confidence men, prostitute women and illicit liquor dealers are active elements of "civilization" which are allowed to make him their prey. It is no secret that friends of the native in South Africa are bitterly disappointed in the new Union Government. Favorable laws were expected, but a stone has been given to children who were crying for bread. The latest hardship comes in the form of a Land Act which prevents the native either from buying or leasing land and which it is estimated will make serfs of at least 800,000 natives now tenants on private land—or will drive them to the only other alternative of moving into native locations and so change not only their place of abode and their environment but also their means of gaining a livelihood. A last chance remains in the fact that the Act appoints a "commission" to report within two years a definition of areas within which interests in land may or may not be acquired by natives. As hope springs eternal we now look to this commission for fairness. Its members have an almost unparalleled opportunity to influence the future of South Africa. May it be for the peace of the country, the honor of the British flag and the justice of a Christian civilization.

Altho the recent strike of European labor in Johannesburg was attended by passion, destruction of property and bloodshed unparalleled on such occasions in South Africa, the most unfortunate feature of the event was its influence upon the 230,000 native employees within the

prescribed labor area of the Rand. Says the *Christian Express*:

"They saw the 'strike methods, their warlike passions were aroused and they were more or less drawn into a struggle against authority, law and order."

One thing is to the good, regardless of the foregoing facts. Public opinion in South Africa seems to be favorably modifying its attitude toward missions and native affairs. Why this change has been coming on during the past five years, but with greatest acceleration within the last few months, is difficult to explain. The best that the writer can say is that during these five years—the formative period of a new government—while the interests of other classes have been taking shape, so little has been done for the native and so many legislative blunders have been made discriminating against him and that contrary to the manifest wishes and advice of those who stand for the natives' interests, that the unfairness has itself worked the greatest reactionary appeal. This modified public opinion has not yet netted any ultimate results. It may still have remained unrecognized by one who has not been listening for the heartbeat or feeling for the pulse of the country, but unquestionably it has come and has lessened the amount of prejudiced criticism against efforts exerted on behalf of the native. It has also added to the camp of those openly committed to a course of justice in this matter. And whatever course the native may take, these belated rays on the horizon give the best promise of daylight that South Africa has seen in this generation.



# DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.

Author of "Holding the Ropes," "Transformation of Hawaii," etc.

## UNION MISSIONARY MEETINGS



It is a significant fact that the first interdenominational gathering of any kind was a missionary meeting. Stirred by the arrival of the first letters from Carey and Thomas from India in 1794, a number of ministers of different denominations resolved to form a union society for sending the Gospel to the heathen and issued a call for a series of union meetings to be held in London, September 22, 23 and 24, 1795.

Two great results were produced—the founding of the London Missionary Society that sent Livingstone, Moffat and a host of other heroes to the field, and the birth of a spirit of unity among Christians. This spirit, begotten of a common purpose to give the Gospel to the world, has never died out but grows stronger and stronger.

"The unanimity and fervor of the assembly, on entering on this greatest of all schemes, the evangelization of the world, created bursts of joy which nothing could express but tears," says the biographer of David Bogue, one of the leaders of the movement. "The Christian world seemed to awake as from a dream, wondering that they could have been so long asleep, while the groans of a dying world were calling upon them for the Gospel of Jesus Christ. Another consideration that rendered

these seasons unspeakably delightful was the visible union of all denominations, who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ.

"This sentiment was so universal that when Mr. Bogue, in the course of his sermon, said, 'We are called, this evening, to the funeral of bigotry; I hope it may be buried so deep as never to rise again,' the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy."

"If we would move the world a little nearer God, we must all lift together."

—Mrs. Raymond.

## BOSTON'S MISSIONARY MAY FESTIVAL

BY MISS MARY PRESTON, BOSTON,  
MASS.

Young People's Secretary, Woman's Foreign Missionary Society, Congregational Church

Every year at half after two on the first Saturday afternoon of May there gathers in one of Boston's churches a remarkable audience of eight or nine hundred children and one or two hundred grown-ups. Badges upon many of the boys and girls proclaim their proud owners to be official delegates to the "Missionary May Festival," while the gaily-colored banners in their hands ex-

plain that this "Festival" is held by the Woman's Board of Missions for the Congregational children of Greater Boston.

More than a score of years has passed since the first rally of this sort was planned, but beside the numerous festivals and parties which now crowd the May time it may still boast increasing popularity among children and elders alike. Its purpose, briefly stated, is to generate enthusiasm for missionary work in the hearts of the youngsters who attend and to give them impetus to undertake more in support of that work, both individually and through their societies. The very size of the crowd, the friendly rivalry between delegations, the banners borne by the various societies, the rousing singing, the opportunity to see and hear "real live" missionaries, to look upon the secretaries of that mysterious thing called a "Board," to watch scenes from mission lands acted out, and, finally, the chance to proclaim one's own share in the glorious work by having one's society present its missionary gift—such experiences can not fail to intensify enthusiastic loyalty. Under the impetus gained by children and elders alike missionary work in the seventy or more churches represented takes on new life and vigor.

The success of the festival is dependent upon two things—the attendance and the program. Consequently preparations for both begin at least three months in advance and no pains are spared. A preliminary notice giving time and place, announcing hymns, the salutes to the Church and American flags, which are always used, the definite object to

which gifts will be devoted, together with a descriptive leaflet about it, are sent to leaders of children's organizations in all the churches within a radius of fifteen or twenty miles. Mission Band leaders, superintendents of primary and junior Sunday-schools, of Junior Christian Endeavor societies, of children's clubs, occasionally the pastors themselves—are all invited to bring delegations of children. Return post cards make it possible for the Board to know whether all leaders have received their invitations. The second notice, containing details and directions, is sent as the time for the meeting draws near. An opportunity is also made to have the festival announced in church calendars.

The program, which occupies about an hour and a half, is planned to interest boys and girls between the ages of eight and fourteen, and this fact is always announced in the invitations. If older or younger children attend (as they do!), the risk of being bored is their own. Some secretary or other officer, usually a man, conducts the devotional service and presides. Frequent singing, led by a cornet as well as by the organ, allows restless lungs and legs a chance for expression. The *pièce de resistance* usually managed by one or more missionaries, representing scenes of mission work in the foreign country to which the children's gifts for the year are to be sent, and is presented by the children of one or more mission bands who have been thoroughly drilled beforehand.

Last year, for example, the gifts were all to be used for a children's missionary who was about to sail for China. The entertainment, there-

fore, pictured this new recruit being conducted from Boston to Tientsin by a veteran missionary, who explained to her and to the audience the various odd sights seen along the way (many of them, such as an old-time Chinese school, street scenes, etc., being acted out upon the platform), and also told the story of the Chinese slave girls and other characters whom they met and who were, of course, introduced to the audience. After this feature comes the offering. Each delegation sends a representative to the platform bearing his society's banner and its gift. The presiding officer reads aloud the source and amount of each. Altho this is a long process it never fails to be greeted with enthusiasm. The total offering is then announced. It amounts to \$600 or more, and a large embroidered Chinese banner is ceremoniously presented to the society which has made the largest gift *per capita*. At each succeeding festival this banner is returned and reawarded to the winning society.

While such a meeting involves much time and labor, the new life and enthusiasm which it brings to our Congregational children's missionary work around Boston is well worth it all. Its influence can not be calculated.

#### CHILDREN'S RALLY AT HARRISBURG

A denominational rally such as that in Boston, is possible only in cities where there are several churches of the same denomination. But an interdenominational rally along the same lines could be held in almost any community. Mrs. Montgomery describes a very successful one held in Harrisburg, Pa.,

during the Woman's Jubilee, as follows:

"Every Sunday-school had so many representatives in a total of 1,200 children. These dozen or so were chosen as a reward for a certain standard of excellence by the officers of each school. To be chosen was felt to be the honor of a lifetime. These children were taught three or four magnificent missionary hymns until they knew each verse perfectly. Each detachment had selected a mission land, and its leader carried a flag of that country. Each member of the delegation carried a similar tiny flag. As the procession marched into the church and across the front, young ladies took these flags and stuck them into wire netting to make a beautiful background. The program consisted of singing by the children and four missionary stories."

Why not plan for a "Missionary May Festival," to include all the children in your community?

#### A UNION SEWING CIRCLE

For more than thirty-five years the women of the Baptist churches of Cincinnati, Ohio, have devoted one day a month during six months in the year to sewing for the families of home missionaries.

The society is known as "The Cincinnati Baptist Church Union" and its meetings are held in the different churches. The women of the entertaining church furnish a luncheon at twenty-five cents, the proceeds going toward purchasing materials for the sewing. Churches that do not entertain the society during the year make a small offering for the same purpose and many of the members give clothing. A thank-

offering is also taken at the meetings and the merchants of the city frequently make generous donations of cloth.

The meetings are held on the second Thursday of each month and on the preceding Tuesday the cutting committee meets to prepare the sewing. All garments to be made are cut and pinned together, so that every thing is ready when the society assembles. At the close of the meeting a committee takes charge of the clothing and packs the barrel. The society pays the freight.

The society convenes at ten o'clock and at two, immediately following the luncheon, a short devotional service is held. While the sewing is in progress, reports are read and letters from the missionaries. The average attendance is about 100, and aside from the help it has given the missionaries, the society has done good service in bringing the Baptist women together and providing for them delightful social occasions.

#### **A PIONEER UNION MISSIONARY SOCIETY**

The less machinery there is about a union missionary society the better. The simplest form of organization is, perhaps, that of the Woman's Union Missionary Society of Springfield, Ohio, founded more than twenty years ago.

The meetings were held once a year and were in the hands of a committee of three carefully chosen women. There were no officers, each committee appointing its own successor. The duties of the committee were to arrange for a time and place for the meeting; send notices to the various societies with the request that each

appoint a delegate; make out a program; appoint a presiding officer (not one of their own number) and a secretary to take the minutes. The expenses were met by a collection taken at the meetings. There was always a surplus, part of which was used for a subscription to THE MISSIONARY REVIEW OF THE WORLD for the Warder Free Library. The attendance was uniformly good and the society a great help to the workers. For the past two years it has held no meetings, but they will probably soon be resumed.

The formation of this society was the result of an address on "Union Missionary Societies" given at Chautauqua, N. Y., which so aroused a Springfield woman in the audience (Mrs. C. C. Fried of the First Presbyterian Church), that on her return she urged her society to take the initiative in forming a union society in Springfield. But the idea of federation was new and the women lacked courage. For six months they prayed over it before, with fear and trembling, they finally launched it. One woman only had faith to believe that the first meeting would be a success. But when the time came the church was filled to overflowing and great interest and enthusiasm were manifested. Perhaps this experience will give some other woman or society courage to propose a similar federation in her community.

#### **CINCINNATI'S FOREIGN MISSIONARY UNION**

Cincinnati, Ohio, has a very enthusiastic "Woman's Foreign Missionary Union," which was organized immediately after the Woman's Jubi-



lee meetings and meets twice a year in February and September. At first there was a single session, but the interest became so great that they now continue all day. Five hundred and fifteen were registered at the last meeting and the society is considered as "splendidly worth while."

The programs are largely inspirational, the speakers being the best available, regardless of denomination and almost regardless of cost. Raising money for anything save current expenses is not a part of the policy of the Union, but at the last meeting Mr. Wm. M. Danner, American Secretary of the Interdenominational Mission to the Lepers, so aroused the sympathies of the women that they decided by resolution to assist the work financially to the extent of asking each woman for a minimum gift of 10 cents a year. No one is debarred from giving larger sums, but emphasis is laid on the fact that these contributions must be extra and not be diverted from other channels.

Since this Leper Mission works in cooperation with the Mission Boards and is indorsed by them, and no definite sum is asked for, it forms a legitimate object for union financial effort. "Just think what it would mean to the poor lepers," says Mrs. W. E. Lewis, president of the Cincinnati Union, "if every Christian woman in America gave even as much as 10 cents a year! Do pass it on as work for missionary unions." (Leaflets about the Leper Mission, with the name and officers of the contributing society printed in, will be furnished free of cost in any quantity, by Mr. Wm. M. Danner, 105 Raymond Street, Cambridge, Mass.)

#### A FEDERATION OF YOUNG WOMEN IN PHILADELPHIA

Philadelphia has an "Interdenominational Committee of Young Women for Foreign Missions" that might well serve as a model for other communities.

"The Jubilee Continuation Committee, thirteen denominations, the Young Women's Christian Association and medical students are represented," says Miss Mary C. Peacock, "and it conducts two meetings a year, one in the interests of mission study and one more general in character. Mrs. Montgomery, Miss Margaret Burton and Doctor Steiner have address us. We urge attendance at summer conferences and cooperate with the Young Women's Christian Association in looking after the Oriental students, calling on them, and providing for their entertainment at holiday time, etc.

"Plans are under way for a normal study class early in the year, with two representatives from each denomination who will repeat the course in their own churches later on. Mrs. Nicholas Mitchell has conducted a similar class under the auspices of the Woman's Continuation Committee, holding it in the late spring and using the United Study-book for the *following* year, often teaching it from manuscript."

#### TRY THIS CONVENTION SONG

At the banquet of the Standard Bearers (an organization of young women in the Methodist Church) given in connection with a branch meeting of the Woman's Foreign Missionary Society at Delaware, Ohio, the following unique song was sung to the tune of "Auld Lang Syne":

1. Report, report, report, report,  
Report, report, report;  
Report, report, report, report,  
Report, report, report.  
Chorus.—Report, etc.
2. Be prompt, be prompt, be prompt, be prompt,  
Be prompt, be prompt, be prompt;  
Be prompt, be prompt, be prompt, be prompt,  
Be prompt, be prompt, be prompt.  
Chorus.—Be prompt, etc.
3. We will, we will, we will, we will,  
We will, we will, we will;  
We will, we will, we will, we will,  
We will, we will, we will.  
Chorus.—We will, etc.

Verses one and two were sung by all the district and conference officers in unison; verse three by the Standard Bearers themselves. The song aroused much merriment, but it is safe to say that those who were present will not again be laggards in the matter of sending in reports. Try it at your next denominational convention.

#### NEW YORK'S UNION LECTURE COURSES

Two years ago, during the winter season, more than 2,600 women in New York and vicinity attended lecture courses on "The Great Religions of the World," given by Mrs. Will Farmer, of Montclair, New Jersey.

Montclair began it. At the Women's Conference at Northfield in 1911, Mrs. Farmer taught a study class on "The Light of the World." One of her fellow town's-women, who was present, thought how fine it would be if the women at home could have the same privilege she was enjoying. On her return, having obtained Mrs. Farmer's promise to repeat the course in Montclair if the necessary enrollment could be secured, she went to work to interest the women in the churches.

When the plan had been thoroughly advertised (not as a study class, but

as a course of lectures on "Comparative Religions"), a preliminary meeting was held for which Mrs. Montgomery was secured as the principal speaker. Her address served as a sort of boomer for the course and great interest was awakened. Thirteen societies participated, representing six or seven denominations, and 450 women were enrolled. The lectures were given in the Baptist Church and the average attendance was 300.

That winter Mrs. Farmer gave similar courses in ten other centers in Greater New York and its New Jersey suburbs. Everywhere the plan proved a success. A great many club women were in attendance and many were reached who had never before taken any interest in missions. In some places Roman Catholics, Unitarians and Universalists attended the lectures. Every woman enrolled bought a copy of the textbook, which meant more than 2,600 of them! In some places the fee for the course was \$1.00, the book being included; in others, 50 cents, and the book purchased separately.

These lecture courses were not undertaken to raise money, but almost everywhere there was a surplus, and many women whose hearts had been deeply stirred made voluntary offerings. These were devoted to various missionary objects, but increased giving through regular channels was encouraged rather than through the temporary club.

#### UNION LECTURE COURSES IN BOSTON

Under the auspices of the Jubilee Continuation Committee, two very successful courses of lectures have

been given in Boston for the women of the city and its suburbs.

In 1912 the course consisted of a series of addresses on "China's New Day," by Mrs. Charles H. Daniels, president of the Woman's Foreign Missionary Society of the Congregational Church. In 1913 there were five lectures given in Trinity Church Chapel on successive Thursday mornings (Thanksgiving excepted), beginning with November 13. The first two lectures were on "Current Events," one on China by Bishop Roots of Hankow, the other on Turkey by Mrs. George Washburn, wife of the former president of Robert College, Constantinople. The remaining three were on "The King's Business," by Mrs. Daniels and were illustrated by means of maps, charts and other devices. Course tickets for the five lectures were sold at \$1.00, with single admissions at 35 cents.

#### WHAT THE ORANGES DID

Last winter in the group of New Jersey suburbs of New York known as the Oranges, a campaign of education was conducted that probably surpasses anything in the way of interdenominational mission study that has yet been attempted.

China was the topic and there were three lines of study. The first was a series of six studies given by the Educational Department of the Woman's Club on the present situation in China. Strictly speaking, this was not mission study, but it served to bring China and its needs prominently before the women. The second was a large interdenominational study class on "China's New Day," which met in the morning. The third was a lecture course on

China held in the evening and attended by men as well as women. It was held in a church and the pastors of the different churches were the speakers.

The attendance at all three of these courses was large, and the whole community was stirred.

The Central Committee of the United Missionary Campaign asks that Sunday, February 15, be observed as Missionary Day, with special missionary features in all the services, in preparation for the simultaneous canvass for missions and benevolences in March.  
What are you doing about it?

#### USING LENT FOR MISSION STUDY

Lent, with its cessation of social activities and its appeal to self-sacrifice, is, perhaps, the best time in the year for mission study. This is being realized more and more, and missionary leaders are taking advantage of it.

The pioneer along this line was Mrs. Wallace Radcliffe, of Washington, D.C., whose Lenten study classes in her husband's church (the New York Avenue Presbyterian) have become famous.

In Mrs. Radcliffe's first class, held during the Lenten season of 1903, the membership was confined to her Young Woman's Guild, composed of about 35 girls ranging in age from 19 to 30. The next year they wished to invite some friends from the outside and a few of the older women of the church came in. From this time on the class grew steadily in numbers and enthusiasm. In 1907, the fifth year, 150 were enrolled, ranging in age from 18 to 70. Only half of these were from Mrs. Radcliffe's own church; the rest were Congregationalists, Baptists, Episco-



palians and members of four other Presbyterian churches, together with two Romanists and three Unitarians! A conglomeration, Mrs. Radcliffe calls it. In 1912, the tenth year, the enrollment reached 250, embracing all the churches in Washington.

The results of the work have been remarkable. "The personnel of the class has been most interesting," says Mrs. Radcliffe. "All kinds have attended, including many society girls and women who had never known anything of missions in their own churches. One young woman who did her best work for me (almost by compulsion) is field secretary now for a mission board and is remarkable as a platform speaker. I suppose a hundred or more classes all over the country could be traced to these classes. Many of them have been personally reported to me."

The following account of Mrs. Radcliffe's methods (somewhat condensed here) was given by request in *Woman's Work* a few years ago. She says:

"My rules, which I make very clear in printed notices beforehand, are: Enrollment by purchase of the book, its careful study, and as prompt and regular attendance as is humanly possible. I make a great deal of the opening devotional service, with significant hymn, and Scripture with comment, and prayer. I either have some member pray or a chain of five or six short prayers, having it all arranged beforehand. Nothing is left to voluntary effort. Every detail is planned. The text-books used are those of the United Study of Missions and the sessions are on consecutive Thursday mornings in Lent from 10.30 to 12. I close as promptly as I begin.

"For the class work I depend largely on the young women of my

Guild, tho each year I work in some from the outside. In assigning papers I never fail, except in emergency, such as sickness or absence from the city, to give two weeks for preparation, and I *will not* have a paper read. My 'stars' must talk and my girls have grown in this grace. We often smile as we remember the long, tedious papers of five years ago.

"I have four, and sometimes five, speakers, six minutes being the time assigned beforehand. I allow, however, 'for stretching,' and use my own judgment about the from two to five extra minutes. In closing, as leader, I summarize, have a hymn, and myself offer the closing prayer. The enthusiasm this year was deeper than ever. The spiritual atmosphere, I feel I can say, was more potent than ever.

"I use maps and charts and the reference libraries, besides other books. The circulation of these books as they are needed is no slight task. I have never been able to delegate this to any one. Much library work is done besides, of course. The enrollment, giving out of text-books, the leaflets we occasionally distribute, etc., are all in the hands of competent committees.

"I allow no visitors, unless I ask them or they are house-guests of members of the class. I emphasize this because I *must* have the class atmosphere, not a curious or patronizing audience. It is the most intense work possible to make each session better than the last, to arrange the program so that all the most brilliant stars will not shine the same day, that the new speaker is well set so that if she is a failure the whole effect will not be lost, to be critical without carping, and to have no uncertainty about anything.

"To take infinite pains, that is the sum of it all, with heartily expressed appreciation of the work done, to the doers of it, by the leader, *in private*. If I were to do all the talking myself, it would be much less work."



# Christward Mass-Movements in India

THEIR DEVELOPMENT, AS ILLUSTRATED IN THE WORK OF THE  
METHODIST EPISCOPAL CHURCH IN NORTHERN INDIA\*

BY REV. THOS. S. DONOHUGH, M.A., MEERUT, INDIA



THE evangelization of a country so densely populated as India is so great a task and so varied in character that a survey of even one division of it requires close study. To appreciate the importance of the present caste movements, however, they must be seen in their relation to the whole task. The census of 1911 reports 313,000,000 persons roughly divided as follows: Hindus, 217,000,000; Mohammedans, 66,000,000; Buddhists and Animists, 10,000,000 each; Christians, nearly 4,000,000 (3,870,203); and others (including 3,000,000 Sikhs), 6,000,000.

The efforts and successes of the Christian missions have been confined very largely to the class called Hindus. The Hindus have not only their four chief castes, but are split into two great sections, one including the so-called caste, or high-caste, Hindus, and the other the out-caste, or the low-caste, Hindus, the latter numbering over sixty millions. These castes, high and low, are divided into many sub-castes, the total being estimated as high as one hundred thousand. Representatives of many Hindu castes, and also of all other sections of the population, will be found living in almost every village and town, members of a caste being usually in close association with the lower castes grouped in wards, called mohullas, in the least desirable locations. Perhaps ninety per cent. of the people live in villages which are scattered all over the country in the

midst of the fields cultivated by the local residents. These conditions have had very much to do with the general lines of effort followed by the various Christian missions in India. A large amount of work is confined to the higher castes, and consists of medical, zenana, and educational work, with preaching and distribution of literature in the bazaars and on itinerating tours among the villages. These efforts break down prejudice, lead to many earnest inquiries and to a fair number of conversions. Converts, however, are apt to be forced to leave home and all its associations, sometimes being separated from wife or husband and children and subjected to severe persecution, including the forfeiture of all property rights. Frequently they must be taken into the mission compounds and taught until fitted to take up some new line of employment. Many valuable teachers, evangelists, and leading Christians are thus secured. The method, however, is a slow one, and there has been no general response on a large scale. It is largely a work for individuals.

The newer method is the endeavor to reach the low-caste people in their homes by families and groups. These people have less to leave, and, altho persecuted severely, are not made to suffer in the same measure as high-caste converts. Their persecution comes from their employers and is less personal than that of the high-caste converts, which comes from their own relatives and is deeply felt as coming from those most dear. The low-caste people are essential to the

\* Condensed from *The Methodist Review*, November-December, 1913.

life of the village and can not be driven out *en masse*. They continue their old occupations and support themselves as Christians, also contributing to the support of their pastor teachers. From among them promising individuals are selected for higher education, many of whom become workers among their own people and help to raise them. Individuals rise quickly and often very high, while the mass rises more slowly, owing to scarcity of teachers. Working for high-caste people is like pounding away at a solid wall. Occasionally a brick is loosened, but seemingly little impression is made on the whole structure. On the other hand, the low-caste work, which is at the bottom of the system, is opening up very rapidly. If it is adequately prosecuted, the structure is bound to fall. General readjustment is bound to follow, and the gradual breaking up of many features of the caste system, while Christianity will permeate all classes and spread widely among them.

"Class," or "caste," movement would be a more accurate name than "mass movement" for many of these developments in India, but the latter has become the popular designation. All that is called "mass movement," except certain work among hill tribes, is proceeding along caste lines, and caste, often referred to in the past as the greatest obstacle encountered in mission lands, is now proving to be an assistance in the growth of the Kingdom. "The process might be illustrated in mining. When a miner finds a profitable vein, he follows it. When some members of a certain caste become Christians, they endeavor to have their relatives and friends follow them, and the work naturally spreads within the caste. Other veins are opened up and followed out, and so the work proceeds" (Bishop Warne).

When a movement of this kind starts in a caste it may run through it. If an entrance is secured into a second caste, that also may gather

large proportions. In this way several movements, each distinct, may be proceeding at the same time. These new movements are more likely to proceed from caste to caste through definite work on the part of the missionaries and Christian workers than through the efforts of the people themselves. The members of a caste usually confine their efforts to their own community. One caste, therefore, is not likely to influence another directly except in the case of a higher branch encouraging a lower, or where many castes are being affected and the movement toward Christianity is becoming general. As long, however, as a movement is confined to one caste, Christianity is apt to be considered as a matter of that caste only. It is, therefore, of very great importance to have two or more movements proceeding simultaneously. The one-caste stigma is thus removed and the universal element of Christianity becomes manifest. Growth now becomes more rapid. In one circuit, soon after a second caste was entered, inquirers were reported from ten different castes, while in one Conference baptisms were reported in one year from 27 different castes. There is always a possibility of a mass movement starting in each caste thus entered. Wise leadership is required and generous aid in the beginning of each separate movement, as small numbers can do little in supporting the worker, tho trained to give from the beginning. In the United Provinces the mass movement started among "the sweepers," and it was looked upon by all the higher castes as merely a sweeper movement; but when the great caste of Chamars began to open up in large numbers, great attention was aroused. Wherever they come out openly, the way is opened for the general work as never before. It is in this connection that the real influence of the Chamar movement in our mission is seen, also the reason why it has had so much attention recently. It is the stepping stone to

a greatly widened work, aside from the fact that it concerns one of the greatest castes in North India, second in numbers only to the Brahmans. Being essentially a labor class, it has the largest possibilities, tho many Chamars are now little better than serfs.

#### Underlying Causes

An unfortunate misapprehension concerning the manner of opening mass movements seems rather widespread, namely, that they are the result of a quick and general response to evangelistic efforts somewhat akin to those of revivalists, and that numbers of people so stimulated are left without teachers, to sink back into their old state after the preacher has passed on. On the contrary, such movements are the result of steady and persistent effort along well-established lines, often with little or no response for many years, as in the well-known case of the "Lone Star Mission." The usual method in beginning a mass movement is to conduct preaching services and village schools among those who seem most responsive. In the earliest stages a cordial reception is most unusual. Active opposition may be met or a hearing refused, even with insulting and threatening conduct. Patient endeavor, however, gradually brings the people: first, to the point of willingness to listen to the message; second, to the stage of interest; third, to belief in the truth of Christianity; fourth, to conviction of its superiority over the old faith; and finally, fifth, to the point of acceptance in place of the old—tho it may mean persecution, hardship, and suffering, even unto death. There are those who call this "too early baptism."

It may well be inquired whether, in the nature of the case, an ignorant, degraded people could be asked to come further than is indicated above before cutting themselves off from the old ties. The steps are all long ones and the results of much hard work. When, finally, a man says, "I believe that Jesus Christ

is the Son of God and the Savior of the world, and I want to be His follower and to be baptized," we believe that we should accept him, *provided* we are able to guarantee continuation of the teaching so that he shall be led on to more and more knowledge and to a real spiritual faith. Some require the memorizing of the Ten Commandments, the Lord's Prayer, etc., before administering baptism. But memorizing may be very difficult, and even impossible, for persons who have had no intellectual training, and therefore may be an unfair test. The missionary must use his best judgment, and none should impeach the wisdom of the other, but let the fruits decide. The chief point is not just where the convert stands when baptized, provided he is believed to be sincere in his profession, but the place to which he will be led afterward in his Christian experience and life. It is evident to many close observers that God meets these ignorant people at a point far below Western expectation, and that they find him much as little children do in the first turning of the heart toward him, however little their understanding of the ultimate consequences of the step. It is ours to see that they are given all the care we give to little children; the same patient unfolding of the truth, the same reiteration, the same adaptation to their understanding, watching over them until we see them established in the faith, altho, it may be, often grieved by lapses when least expected.

Baptism cuts the tie that binds to Hinduism, and until that is severed the man is not in our hands sufficiently to make him really responsive to our efforts. "Inquirers" of long standing may slip back in a night because displeased about some trifle, but when baptized they are ours to train and lead as far as we are able. The probation system guards the Methodist Church from the danger of too early admission into full connection, while also holding the con-



verts far more securely than a system which merely counts them as inquirers until their patience may be exhausted and they may slip away, perhaps striving to draw others back with them.

Among the lower castes it is considered best not to baptize single individuals save in unusual cases. When a man becomes ready, he is asked to prepare his family and then to prepare others in his village. If possible, one waits until several families, or, it may be, all of the caste in that village, are ready. This insures solidarity, helps to drive out idolatry at once, to prevent factions and strife, to give added strength in time of persecution from the outside, and to insure more rapid progress without interruption. Before taking the step, the inquirers are likely to talk with their relatives in neighboring villages, who may be interested, as previously noted, or who may object and succeed in stopping the work already begun. In such cases the worker strives to explain the meaning of baptism and of Christianity to all who are concerned, to minimize opposition, and to exhort inquirers to hold firm. . . .

The people of India are deeply religious at heart. No desire can be stronger than that which cries out after real spiritual light and truth, and we are convinced that it is the evangelistic note in the preaching which is drawing the masses as no other can. Critics of the work would do well to go directly among the people and watch them in their simple worship under a spiritual leader. Visitors who have taken time for this have been thoroughly convinced of the vital character of the work and have become its strongest supporters. If this is apparent to those who can read only the light in the eye or the expression in the face, how much more is it true to those who understand the simple prayers and testimonies of hearts crying out for God and His righteousness, and from whom no other request for help ever comes—except, perhaps, in se-

vere persecution, sickness, or distress beyond the power to bear. When in a district numbering 27,000 Christians, gathered in only twenty years, there are but two or three helpless persons (relatives of poor workers) who receive a mere pittance in aid, such as one or two rupees a month, and where over 5,000 rupees are gathered in self-support per year, providing for more than 25 per cent. of the pastoral work, is there any warrant for doubting the motives of the converts? The work has its hardships and its weaknesses, and low motives are met, but who can claim that this is not true in Christian lands, where, in most cases, the original motive for accepting Christ is one of self-preservation, desire for reward, for heavenly bliss, or reunion with loved ones? We grow into higher motives. If we start with them it is because we are Christian at heart before our open acceptance of Christ, and because we have inherited or have been taught a vast amount of truth which, in most cases, must be given to these poor idolatrous, superstitious, and deprest people after baptism, rather than before. It must be remembered, furthermore, that while we speak of caste movements, our efforts are always directed toward the individuals in the caste, and that, to the greatest extent possible, we seek to "present every man perfect in Christ," knowing that each individual so developed will be a power in elevating those around him. . . .

#### The Developing Processes

The work of development begins among a group of few or many families usually living on the outer side of a village. Near by are groups of high- or low-caste people each closely associated. The worker formerly lived among his people, but now that the sphere of the worker is widening, wisdom suggests that the worker live sufficiently apart so as to be accessible to all. In many cases the request for this change has come from high-caste Hindus or Mohammedans



who wish us to locate the worker where they too may associate with him and benefit by his teaching. The Christians and inquirers usually need to be taught the Gospel *in toto*. Being unable to read, they are entirely dependent upon the visits of the worker. He gathers them at some convenient hour and proceeds to conduct a simple preaching service. . . .

Whenever possible, a school is opened for the children and such older persons as wish to learn. They are taught the Ten Commandments, the Lord's Prayer, the Creed, the Catechism, Gospel hymns, Scripture verses, etc. One aim is to teach as many as possible to read the Bible. Every one who learns to do so becomes a possible assistant in instructing the local Christians and in interesting other residents. Village school work is also an opening wedge in the further education of the more promising young people. It is simply impossible to appreciate the effect of such teaching until one knows the life in a village. To impress undisciplined and superstitious minds with the simple prohibitions of the commandments and the various petitions of the Lord's Prayer is to strike at the very foundation of the old life of evil, of uncontrolled desire, of superstition, and of despair. A new life is revealed and made clear by the explanations of the preacher, who endeavors to exemplify it in his care of the sick, of the oppressed, and of the dying. In this way many thousands are led into real spiritual life, to conscious touch with God in Christ, and to a moral life far above the ordinary level, and often irreproachable.

A still larger opportunity is offered by the children, who may be educated sufficiently to make them far more useful in their occupations, more intelligent in their understanding of the Christian life, and more helpful in the cause. In the future there will be a far greater use of the humble volunteer workers of the village. The more they can be taught

in childhood in the village school, the better. They are being taught to work as laymen, somewhat like the early "class leaders," and to give the preachers most valuable assistance. They help gather the people for preaching, collect self-support, report cases requiring the pastor's assistance or attention, assist, as far as able, in instructing the people, and, in groups, help to govern the local churches. When able to read the Bible, they can do very valuable work. The movement is full of promise, and is receiving large attention where the work is developing most rapidly. The Sunday-school and the Epworth League also prove most helpful auxiliaries, and both are widely used in all parts of our work. . . .

The more striking developments come as a result of higher education. Selected boys and girls are encouraged to attend the boarding-schools, where they are taught to the extent their intellectual development warrants. In some cases village children can go only to the third or fourth class, while others may rise to the sixth, to high-school, or even to college. But even those who can not go high do most valuable work as a result of the higher training in a Christian center, and fully repay the effort made for them, while it is usual to find that their children can go much higher, and that by the third or fourth generation any inherent intellectual weaknesses are largely removed. For such as can not rise above the third or fourth class, industrial or manual training is very desirable, and some instruction of this kind is advantageous for all pupils in the higher schools. Industrial schools, however, need to be properly equipped and operated. Those which purpose to teach trades should do so thoroughly. In many cases the present provision is so inadequate that this is impossible. Manual training is particularly useful in teaching the awkward boy and girl to use the hand and eye to-

gether, in overcoming the common prejudice against manual labor, and in developing self-reliance and initiative. Where schools are properly equipped, they are suitable for the more intelligent scholars and help to furnish the community with good Christian workmen of high grade and good principle. While some Christians have difficulty in finding employment, it is probable that prejudice will soon fade away in the increasing demand for high-class labor, and it will not be difficult to provide work for all who are really deserving.

It is from the various higher institutions that the leading workers are secured upon whose cooperation and leadership so much of the success of the movement among the masses depends. These institutions, also, are doing a most valuable work in sending out an ever-increasing stream of reliable young men and women who are finding their way into positions of high honor and large usefulness in the service of the government, in educational, postal, and telegraph departments, the railways, mills, business houses, etc. To find persons in high office who in one or two generations have emerged from the lower strata is now common in places where the mass-movement work is of sufficiently long standing. It is producing far-reaching effects, elevating the Christian community and the work of missions in the mind of many former detractors, and hastening the day of larger things in self-support. Many of these educated young men are liberal in their gifts and in their voluntary efforts in local churches, where they are most useful official members, local preachers, Sunday-school teachers, and leaders in young people's work. They are especially liberal in helping to educate other members of their families and in providing for those dependent upon them. We are entirely dependent upon these higher institutions for the supply of Christian teachers for our schools. The

demand far exceeds the supply, and few needs are felt so deeply and constantly. The strengthening of our entire educational system is most imperative if we are to have the intelligent leadership the growing work demands and upon which its largest success hinges. . . .

The value of higher schools, boarding-schools, can hardly be overestimated. The contrast to the life in the village is beyond description. Boys and girls are introduced to a life approximately that in a Christian land. It is not an overstatement to say that this is the most thorough method of evangelization, for until we have far more and better-equipped pastors, adequately supervised, we can not hope to elevate the people in the villages sufficiently to give them what the boys and girls get in our schools: a true conception of the Christian life under Christian surroundings and control. In the schools we lay foundations similar to those known in the West. Here we can make an appeal to the child for a full and intelligent surrender of the will and a dedication to Christian service; here we can do individual work of an adequate nature and with satisfying results—and all these at a cost averaging twenty dollars per year per child. The notable revival of 1906 spread largely through the boarding-schools. Hundreds of boys and girls entered into a new spiritual life. Workers of this type can carry high ideals into the villages and lead the Christians there into larger experiences.

A notable fact about the revival was the profound conviction of sin, the lack of which heretofore has been a source of the greatest anxiety to many missionaries in India. Consequently, we look forward hopefully to the time when these who have had deep religious experiences, and who have the consciousness of pardon of sin, will be able to go out and lead others into similar experiences. This is an illustration of the way in which the boarding-school constantly proves

the training ground for higher ideals and purer moral life.

The problem of reaching the masses is largely one of producing workers. Had we the teachers, we could accept hundreds of thousands of candidates as quickly as they could be taught the rudiments. In the Meerut District alone, 120 miles by 60, out of a population of 3,500,000 it is estimated that fully 1,000,000 people are accessible now to the Gospel, of whom 100,000 are sweepers, 600,000 are Chamars (among whom movements are now proceeding with great rapidity), and the balance are of higher castes. The interest among caste Hindus and Mohammedans was never so great. Inquirers and converts among them are frequently met, and requests for instruction, with offers of liberal aid or the full support of the worker, are more numerous than the supply. Some remarkable movements have begun, the true nature of which is not understood until one realizes what it means to high-caste people to be willing to leave their own and to associate with out-castes, whom they would not touch formerly, but with whom they now mingle and worship. These conditions are found elsewhere in large measure, and there is imperative need of increasing our forces immediately to take advantage of the remarkable opportunities thus presented. The North India Conference, after 50 years' work, reports 50,000 Christians, with baptisms one year from 27 different castes, while the Northwest India Conference has gathered 115,000 in the last 20 years. The Northwest India Conference averages over 10,000 baptisms per year, tho terribly handicapped financially. The crying need is the strengthening of all institutions which produce workers, with the necessary support of these workers when ready.

Increased missionary supervision is also required in many places. Supervision of work of this character demands the most careful attention.

Under prevailing conditions one missionary may be compelled to oversee all that is being done by a large force of Indian assistants in a large territory. Our method places one man (sometimes an Indian) over a district. The district is divided into circuits under a "preacher-in-charge," who is an Indian in almost every case save in the centers where the missionaries reside. The work of the preacher-in-charge is to supervise the efforts of the men and women under him. Sometimes he has half a dozen, but there are circuits with twenty or more workers and 4,000 or more Christians. The workers usually live in larger towns or villages, and near the larger groups of Christians, but each worker may have from three to 20 villages under his care and as high as 1,000 Christians and inquirers. Some have even 40 villages, but only where the work is growing very rapidly and the provision is most inadequate. The workers who have regular day-schools have fewer villages to care for, but all the workers strive to spend some time in teaching the children who live near them. The worker visits as many villages daily as time and strength permit, and is supposed to cover his circuit at least four times a month. The preacher-in-charge is expected to cover his circuit at least once a year, to visit all the villages with the worker, devoting special attention to those most in need, and to exercise general supervision. The district superintendent meets the groups of workers in each circuit three or four times a year (in Quarterly Conference), at which times the searching questions in the Methodist Discipline are asked and reports are given on all subjects of importance. Preaching services are held with the local Christians and special hours are given to the workers, upon whose steady development so much depends. When possible, the district superintendent also goes out into the villages on evangelistic tours with the work-



ers. There is most urgent need of more of this evangelistic work, and every large district should have a man or woman set aside for it. It greatly encourages the people to see and hear the missionary, and there is no better method of training workers than to go with them and show them how to meet the local problems. It is also the best method of estimating the character of their work and their individual needs.

Once a year all the workers are gathered for three or four days in a district conference. The newer workers are examined in the prescribed courses of study, reports are given, lectures delivered, inspiring services held, discipline administered, and appointments made for the ensuing year. The district conference may be held in connection with the Workers' Bible (or Summer) School, which frequently continues for three or four weeks, during which all are enrolled in classes for special study and examination apart from the Conference courses. Devotional services are held daily, followed by three or four hours of class work, and by institutes, lectures, workers' meetings, etc. As a result, the whole body of men and women go back, refreshed and stimulated, to continue their lonely life among deprent conditions, better fitted to live above them and to lift their people.

One month in the year is set aside by our whole India mission for an "evangelistic campaign" in which all the forces take part. The definite objects are to reclaim any who have fallen away, to lead all into higher Christian experience and life, to reach other castes, to help the inquirers to a decision for Christ, and to distribute Christian literature. The students cooperate, especially in the places where the schools are located. Special attention is given to prayer, consecration, and definite plans for the work in hand. Very large and fruitful results have attended these campaigns. In all these efforts the aim is to develop and train up Indian

leaders upon whom the full burden is being placed as rapidly as possible, and with most encouraging results.

### **The Opportunity and the Evangelization of India**

The history of older mass movements in India would seem to show (1) that, according to the faith of the leaders at the time of acceptance, practically all the people who were received have stood firm and their descendants have remained Christians; (2) that there has been a steady rise in the community, from generation to generation, usually in proportion to the investment of missionary effort along all lines; (3) that where, through hesitation or lack of equipment, further advance was interfered with, those who were ready to come have not only gone back, but have tried to exert hurtful influences upon those previously received; (4) that in most sections there has been no marked mass movement following the stopping of one which was under way; that is, those who were received have stood firm with their children, but the movement, as such, ceased. This brings us to the important question, What is to be done with the present mass movement in the north of India, chiefly in the Northwest India Conference, which is still growing with great rapidity, but which is imperiled by weakness due to lack of leaders and funds? In the opinion of many, it is the key to very much larger progress among all the out-castes of North India, numbering many millions, and through them to the whole situation. . . .

The force of workers is prest to the breaking point, particularly the missionaries, several of whom have given way under the strain. There has been very little increase in the appropriations and in the missionary force, notwithstanding the rapid growth of the work. Now the future seems to depend upon such reinforcements as will relieve the over-burdened workers and rapidly produce



large numbers of native assistants to enter the widening and rapidly ripening fields. Could several million converts be gathered in a compact territory in a few years (which seems only a question of investment), a profound influence would be exerted upon all the people. The remaining millions of the out-castes would be even more accessible throughout all India and the largest victory yet won in the evangelization of that or any similar land would be in sight.

There are marked advantages to be gained by such a forward movement. In the first place, it would offset the efforts now being made by Hindus and Mohammedans to secure these same classes, chiefly for political reasons, which would make them vastly more inaccessible, and throw away much of the advantages we have gained. Furthermore, attention is being drawn to the important fact that these so-called "out-caste" or "deprest classes" are in reality the laborers of India and, in point of fact, probably potentially the most valuable asset in the land. The higher castes have an assured position, which they will not relinquish easily, while these will enter into new conditions, meet new needs, and, especially as Christians, be the persons who will most surely bring about the modifications essential to the development of Indian life.

As a consequence, there are strong reasons why we should aim to secure the whole of any class and train all together. The increased numbers would make self-support more practicable, where it is now difficult because of the poverty of the little groups scattered here and there; a united community would more speedily adopt Christian customs and escape from the tyranny of old ties; the danger of part of the class turning back and stopping or injuring the old movement would be largely averted; the rate of ad-

vance would be increased by the removal of obstructions, also the numbers of notable cases of great evangelists and other Indian leaders, now too few; the larger number would exert more influence as a community, be better able to stand alone, to realize their strength, and to use it in such a way as to exemplify their Christian teaching and standards; and the movement would encourage the many thousands of heart Christians among the higher classes to come out openly and throw in their lot—with all the possibilities of larger and more far-reaching movements thus thrown open.

The attitude of the people may be made clear by one or two illustrations: In one district a man who could not be used as a worker was lost sight of for a time, after which he came to the district superintendent and told him that 600 people were ready for baptism in his village. The district superintendent found them remarkably well taught, and sent for Bishop Warne, who was fully convinced of their sincerity and approved of their baptism. The same man had brought the leaders of several other village groups, who were also encouraged to do likewise. A most promising movement is under way.

. . . . .  
The mass movement requires strong faith in the power of Christ to lift those who call upon His name, however low they may be in the beginning. The work and glory of Christianity, however, is in preaching the Gospel to the poor, who transformed and elevated, evangelize those who were formerly above them. May we, with Christ, "see harvests, not mere crowds," in those now accessible, and be encouraged by the results already achieved, as well as by faith, to take those who seem so ready, confident that they are His children and among the "other sheep" of His fold.

# WORLD-WIDE MISSIONARY NEWS

## THE CHINESE REPUBLIC

### State Religion Opposed

ACCORDING to a newspaper report, a league has been organized in Peking to oppose the movement to make Confucianism the State religion in China (described in the December number). This league is composed of representatives of Mohammedanism, Taoism, Buddhism, Roman Catholicism, and Protestant Christianity.

The Constitution adopted by the Chinese Parliament made no provision for any State religion, but a recent Presidential mandate apparently, favors Confucianism.

President Yuan Shih-kai, whose mandates are now regarded as approximate to the Imperial edicts of the former era, describes the sayings of Confucius as "a doctrine of unequaled wisdom, which is recognized as such by many foreigners as well as by Chinese"; "deep as the ocean," "sufficient altho the ages change," "permanent as the sun and the moon that cross the heavens, and as the rivers that flow on the earth."

### Chinese Language School

THERE has been founded, under the direction of the University of Nanking, a language-school, the first students of which represent eleven missionary societies and agencies. It is hoped that, by this means, the enormous difficulties which the Chinese language presents to the Western student will be sensibly diminished. Many who have looked on with wonder during the recent years of revolution in China, are now asking whether the time is not ripe for another revolution which shall liberate the mind of the Chinese people. A conference, organized by the

Peking Board of Education, has, it appears, recommended a Chinese-Roman alphabet of thirty-nine letters as adequate for the expression of all Chinese sounds. If this should advance from tentative use to a larger service in the great Oriental land, we may witness the disestablishment of the cumbrous system of sixty thousand symbols by the simple and accessible alphabet now provided. This, assuredly, would mean much for the cause of Gospel truth in China.

### Camel Versus Automobile

A PARTY of missionaries were riding in "rickshaws" on their way to the Summer Palace, when they saw approaching a long string of camels laden with produce for market. This was no strange sight; for these ungainly beasts with their air of nausea, as some one has expressed it, "as if they were seasick in all their four stomachs," are often seen in the streets of the capital city. But just at this particular moment, an automobile, a new arrival in the city, came puffing and whizzing its way along, disputing the passage with their august majesties. Did they shy, or seemed disturbed? Not one bit of it! A look of utter disdain seemed to hover around their countenances as if they would say, "What are you, you upstart of a thing, that you should seek to disturb our repose? We will not be discommoded in the least!"

So has the whole land looked upon the foreign invasion and even to-day, despite the awakening on all sides, those who work in the country continually meet that supreme indifference to all efforts at improvement so well typified by these "ships of the desert" sailing serenely through the

streets of Peking in the midst of electric lights, macadamized roads, and automobiles.

#### As to the Moslem Population

MOHAMMEDANS are found in every province, but the greater number reside in these: Sinkiang (commonly known as Eastern Chinese Turkestan), Kansu, Shensi, Shansi, Chihli, Shantung, Honan, Kiangsu, Anhwei, Hupeh, Szechwan, Yunnan, Kwangsi, Kwangtung, and in the Manchurian provinces. Now what does this mean? It means that the bulk of the Moslem population is found from North China right down to the valley of the great river Yang-tse-kiang, and all down the Western provinces of China. In 10 of these provinces Islam already stretches from north to south; in at least 11, men are being trained for the office of mullah; and, so far as is known, no missionary society has yet commenced special work among the Chinese Moslems. We shall probably be well within the mark if we take the conservative estimate of 10,000,000 as the minimum number of Moslems in China to-day. Concerning these millions Dr. W. A. P. Martin (one of the greatest living authorities on China) wrote recently: "Their influence is everywhere out of proportion to their numbers, showing the effect of their faith." Praise God for the abundant blessing He has bestowed upon the general work among all classes of Chinese—Idolaters, Aborigines, and Mohammedans; now the time seems to have come for special and organized work among the Moslems on a scale commensurate with the great need.

#### "Jesus Is Not Dead"

"JESUS is not dead." These words were inscribed on a banner displayed at a heathen funeral in China on Easter Sunday of this year. The funeral was that of Sung Chiaojen, a prominent Chinese gentleman, whose assassination shocked all

China. The great procession filled many streets, and numerous and gorgeous banners were displayed. The most remarkable of all, however, was the one that declared belief in the risen Jesus of Nazareth. It may be that these heathen mourners were not wholly conscious of all that the words implied, but it is a significant fact that they bore this testimony to their faith, or at least to their hope, that death does not end all, and that Jesus is "the Way, the Truth, and the Life."

#### Buddhists in Despair

CHINA shows signs that the Buddhist and Taoist idolaters, conscious that they are losing their hold on the people, are forming societies among themselves for the more definite propagation of their religions; while atheistic societies, such as the "No God Society," are definitely preparing to fight all religions, true or false. With reference to this, a missionary connected with the Bible Society writes:

"These activities do not cause us to despair of the final outcome of our work, but rather act as an incentive for being more in earnest in girding on the armor, and making further preparations to combat, defeat and convert all those who are opposed to the truth. These new phases of opposition must be met by a new class of literature; and in this region alone there is great scope for usefulness for the society, in the preparation and publication of this class of literature."

#### The Tobacco Trust in China

THE greed of men has just received a striking illustration in China, where the Tobacco Trust has taken advantage of the efforts made by the Chinese Government to free the people from the curse of opium. While we are doing all possible to rid ourselves of the cigaret evil, it is being foisted on China. The *Watchman-Examiner* says: "One of the most heartless exhibitions of mercenary



greed is the action of the Tobacco Trust in China. All the world knows what strenuous efforts the Chinese Government has been making to rid its people of the opium curse. It has had astonishing success in ten years—a success not parallel in any moral or social reform in history. With fiendish ingenuity the cigaret dealers of the world surmised that the deprivation of their opium would leave an unsatisfied appetite with the Chinese opium smokers, and they have deluged the interior of China with cigarets. Agents have gone through the country giving away cigarets to the people, old and young, in order to create an appetite for them. They have, unfortunately, succeeded, so that vast quantities of cigarets are now sold in China. The Chinese have escaped one vice only to fall into the clutches of another quite as hurtful.”

#### Temple Trades Decline

MR. T. H. CAREN writes: “We had an interesting case in the person of a temple keeper belonging to the largest and wealthiest temple in Fatshan. He came to a number of meetings, and once or twice remained until just midnight talking about the Gospel. We were afraid he was merely curious and had no desire to learn; he said that since the revolution the money spent at the temple in idol worship was very much less than usual. I think he was afraid of losing his job. Fatshan is a very nest of temples, idol and incense makers, and, like the idol-makers of old in Ephesus, they have this year created quite a disturbance on more than one occasion, because they were losing their trade. They have petitioned the Canton Government to patronize the temples, to do something to cause, if not to command, the people to worship idols, so that they will not lose their trade altogether. Needless to say, the Government will not do anything of the sort. We need to remember the Christians at a time like this, and

pray that they may be wise and discreet and faithful to God in all their ways.”—*London Chronicle*.

#### Colonization a Missionary Method

PROPAGATION by colonization is a new missionary method which some Chinese Christians in the province of Kiangsu have been trying with success, and which has in it some good lessons for Christians in other places. A new station has been opened at Yen Cheng, in north Kiangsu, in a district between the Grand Canal and the sea, which is large enough to apply for statehood, if it were in the United States, and in which there was not a single missionary of any denomination. Two missionaries of the Southern Presbyterian Church, Rev. H. W. White and Rev. C. F. Hancock and their families began the work at Yen Cheng.

The remarkable thing about this station is not that it was opened up by two ministers who were willing to leave the known for the unknown, but that in opening up the work at this new station there was a considerable company of Chinese Christians who belonged to Mr. White's work at Hsuchoufu and who would not be separated from him. So when he decided to go to Yen Cheng, they decided they would go with him. These, with their wives and children, making a company of 29, old and young, left their homes and came forth, as they express it, on the way to the Promised Land, regardless of the wilderness of difficulties to go through before they should get settled. This number included elders, deacons, colporteurs, medical workers, teachers, and pupils. It is perhaps the first time in the history of missions in China that a new station has been started by transporting a nucleus of a church organization.

As a method of propagation, this plan has great advantages. It brings more or less trained men and women into the field, and the new organization is on its feet at once and ready



to go forward. It has been tried in many places in the home land where a strong central church has sent off colony after colony of its members to live in a location where a church was desired. It might be used to advantage both in home and foreign mission fields, and the Chinese in Kiangsu province have rendered a service to the whole church in calling attention to the effectiveness of the plan of propagation by colonization.

### JAPAN—KOREA

#### Buddhist and Christian Sects

STATISTICS show that in Japan there are 13 denominations and 57 sects of Buddhism. Of these the most powerful one is that of Shin Shiu. There are 71,769 temples and 53,081 priests. This number includes only residing priests. Counting all those engaged in preaching and teaching there are 73,047. There are also other kinds of priests and nuns who have done duties of either preaching or teaching. These number 54,001. These classes of priests and nuns make up in all 180,129. Besides these there are about 10,000 students preparing for the priesthood. The home department of the Japanese Government has been gathering statistics of Christians for many years, and the last report of the number of believers of the different Churches is as follows: Roman Catholic, 63,081; Greek Catholic, 14,749; Nippon Kirisuto, 18,441; Kumiai, 16,115; Sei Ko Kwai, 15,090; Methodists, 11,763; Baptists, 4,191; other smaller denominations, 12,246; total, 155,676.

#### Preaching Islam to the Japanese

BUT hindrances and discouraging facts are not far to seek. For the *Review of Religions*, published in India reports:

"Mr. Hatano, one of the first three Japanese converts to Mohammedanism, has started a monthly, *A1-Islam*, for spreading the new faith among his countrymen. In the second number of *A1-Islam*, Mr. Hatano says: 'We have a capital field for extending

Islamic light among Japanese soldiers, who, in their hundreds and thousands, have acquired a strong literary taste and fondness for the *Gunjin*, edited by the editor of this journal for the last two years.' It is gratifying not a little that a certain number of *Gunjin's* military readers have evinced a desire to study the tenets of Islam in right earnest." The same paper also tells of a Mr. T. Miyasaki, who believes himself to be a latter-day prophet, superior to Buddha or Jesus, who has written a book entitled "My New Gospel." This gentleman, after a long conversation with Professor Barakat Ullah, editor of the Islamic Fraternity of Tokyo, sounded out this note of warning: "Christianity is very dangerous in Japan, so I heartily beg you to drive it out of our Land of the Rising Sun at the point of the sword of Islamic power." While such an exhortation is puerile, it indicates the elements of Mohammedanism which are prominent in the new movement. It should further be remembered that the first periodical issued in the Far East for the benefit of Chinese Moslems was likewise published in Japan by enlightened Mohammedans from China studying in Tokyo."

#### The Bible in Korea

THE annual report of Rev. S. A. Beck, of the American Bible Society's work in Korea, shows an advance in circulation of nearly double the preceding year, being 88,214 volumes. The attention of the whole world has been fastened on Korea with special eagerness and no small apprehension during the past year. "We are happy to report that our own work of Bible distribution has been conducted without interference or criticism on behalf of the authorities." A very interesting work connected with the Korean agency is its cooperation with Mrs. Rosetta S. Hall, of Pyeng Yang, in the provision of Scriptures for the Korean blind. With the assistance of the Bible Society, which provided the necessary

machinery, she has been able to establish a regular printing office by which plates are being made for printing the Scriptures in Korean, with an alphabet arranged on the New York point system.

#### Japan's Mission to the West

THE discussion of the question of Japanese immigration to California has dealt chiefly with its dangers. On the other hand, Mr. Miyazaki, who is pastor of the Japanese Presbyterian church in San Francisco, believes that his race has a twofold mission in Western America—material and spiritual.

"Where," he says, "can you find laborers who will do the work demanded if the Japanese be excluded? Japanese have come to this country not only for their living, but to improve the agricultural conditions of America. They are to cultivate farms, enrich the country and also help to solve the problems of the day.

"The mission of the Japanese on the Pacific coast, however, must not be on the material side alone, but on the spiritual side also. The Japanese in America are the interpreters of and for our two nations. They should interpret the American spirit and religion to the Japanese in the Orient, and the spirit and civilization of Japan to the Occident. By doing this our two great nations will understand each other better, and the traditional friendship will be perfectly cemented.

"Interpretation, however, is a very hard task and the Japanese should interpret the national spirit of either country from a Christian point of view."—*The Continent*.

#### Church for Chinese Students in Japan

AN interesting account of the dedication of a new church for Chinese students in Tokyo is contributed to the *Japan Quarterly* by Mrs. Lombe. We can find space for a few paragraphs only. She says:

"The gathering was formed by a

happy combination of Christians of various nationalities, missions, and denominations—English, American, Chinese, Japanese and Koreans. Those who robed were Bishop Cecil Boutflower, the Revs. W. P. Buncombe and W. H. Elwin, representing the Church of England; Bishop McKim and the Rev. C. S. Reifsnider, the Church of America; also the Rev. J. T. Imai and three clergy of the Church of Japan, who had lent their churches for the administration of the sacraments of the C. M. S. Mission to Chinese.

It was a great disappointment that the Chinese ambassador was at the last moment prevented from keeping his promise to attend the ceremony, but he wrote a very friendly letter of apology enclosing fifty yen toward the sum still needed for the building fund.

The next day, Sunday, 16 Chinese, 5 English and 2 Japanese partook of Holy Communion, 12 of the Chinese for the first time. The words of administration were said in the three languages, while the service was otherwise entirely in Chinese."

#### Where the Gospel Is News

CHRISTIANS of the second or twenty-second generation do not half appreciate what it means that to them the Gospel is "the old, old story" while to others it is news. A woman missionary from Korea writes as follows in a personal letter: "I went to visit a certain woman whom I have known since coming here. She is a lady, but not a Christian. She was much pleased that I had again sought her. After a little conversation she said, moving nearer to me as we sat on the floor, 'You and I are alike, but we are not alike. Why is it so? Is it because you read that book?' pointing to the Bible. Later, I asked her to read John iii. 16. She did so, and said 'I can read the words, but I do not know what it means. I have been to church, but I could not understand what it all meant.' Then looking at

me, in an earnest tone she asked 'Was it that way with you when you first believed?' I wish the people at home could have seen her face and heard her ask that last question. When did we *first* hear?"

## SIAM

### Lepers Gifts for Missions

THE Mission to Lepers in India and the East has one of its most successful asylums at Chiengmai, Siam. Six brick cottages are nearing completion, which will shelter 96 lepers, and thus more than double the capacity of the asylum. The keeper, Loong Peang, and his wife, Nang Kam, who are not lepers, have two leper children in the asylum. They show a constant interest not only in the physical comfort of their wards, but in teaching them the Way of Life. Eighty of the 82 lepers are believers and have received Christian baptism.

It is said that leprosy begets selfishness and discontent, so that it is gratifying to note a spirit of helpfulness among these Christian lepers. A leper woman, a former slave, often ministers to the more needy women and prays with them in their extremity. The head teacher, himself a leper, takes a special interest in visiting and caring for the more helpless men. An even more striking illustration of the spirit of Christian helpfulness is the fact that the lepers saved, out of their scant weekly allowance, 18 rupees, which they asked might be used in sending out an evangelist. Twenty-five dollars provides for the support of one of these lepers for a year.

## INDIA

### Centenary of Missions in India

REPORTS from India show that the plans which were announced in these columns for the celebration of the one-hundredth anniversary of the beginning of the work of the American Board, the pioneer American society, in India, have been carried out successfully. The American

Board now maintains three splendidly equipped missions, the Marathi Mission in Bombay Presidency, which was the first to be established, the Madura Mission, in South India, and the Jaffna Mission, in Ceylon. The recent celebration was held in Bombay and in Ahmednagar, the two centers of the Marathi Mission, which has also marked the anniversary by the publication of a very attractive booklet, with pictures of all phases of the work. A joint commission of the American Board and the Woman's Board, which included a grandson of Gordon Hall, one of the pioneer missionaries, went to India for the occasion. One striking characteristic of the Marathi Mission has been the number of children and grandchildren of its members who have come back as missionaries to the land of their birth.

The meetings in Bombay were chiefly in English, the principal one, which was held in the Town Hall, being address by a prominent British layman, President Samuel B. Capen, of the Board, Dr. Robert A. Hume, the missionary, by a representative of the Indian Christian community, and by a non-Christian Indian. In Ahmednagar, the services were held in Marathi, and to them came Indian Christians in large numbers from all parts of the Ahmednagar district, one quarter of the population of which, according to the last census, is Christian. The final gifts for the Centenary fund, which it had been hoped might reach 10,000 Rs., were made here, and the total exceeded 14,000 Rs. (\$4,700).

As a new immediate practical application of the increasing vigor of the Indian Christian Church, the Aikya (or Union of Churches) has decided by unanimous vote that from January 1, 1914, it will undertake to bear the responsibility for the payment of the pastors of all the weaker churches. The 60 Indian Christian churches in connection with this American Marathi Mission have thus entered upon their new century



banded together as a body of self-supporting and self-governing churches.

#### Self-support in the Punjab

THE United Presbyterian Mission in the Punjab has been making good progress toward self-support of pastors in its native churches since a revival in 1904 brought the need to the fore. Two graduates of the mission seminary threw themselves on the untrained Christian community with the idea of developing a self-supporting ministry. At first they had a hard time, occasionally even going hungry, but the reward of their courage has come. At present there are 33 self-supporting congregations, paying their pastors from Rs. 15 to Rs. 25 (\$5 to \$8) monthly, mostly in kind. The mission provides for the education of the pastors' boys and girls in mission schools. The congregations are composed chiefly of low-caste small tenant farmers, or farm laborers—the landlords being rich Hindus and Moslems. At first a group of three or four contiguous villages will provide a pastor's support. Then, as the churches grow, they are each able to support their own pastor. The United Presbyterian Mission holds Bible schools in each important center in the cold season, staying a week or more in a place. Here pastors and native workers get further systematic training.

#### Baptism of a Parsi Convert

ON October 3d, Goulbai Grace Jehangirsha Vakil was baptized by the Rev. Canon Heywood in Girgaum Church, Bombay. Miss Bailey, in giving an account, says:

"A great deal of interest had been aroused over the baptism, owing to Goulbai herself not wishing to keep it a secret from her relatives, and even writing beforehand to the Parsi high priest to inform him of her intention. This resulted in great opposition, her parents and other relatives using all the arguments in their power to persuade her to alter her

mind. The service was conducted in English and baptism was by immersion in the baptistery not long since added to the church."

At the time of the census of 1911 there were 100,096 Parsis in India. Descendants of the old fire-worshippers of Persia, they are an interesting section of the population, whose importance is not to be measured by their numbers only. They are noted for their intelligence and wealth, and their commercial and social influence. They have taken the lead in education, for while the percentage of literates among the Hindus is only 5.51, among the Parsis it is 71.14. In connection with the baptism of a Parsi convert noted above, the *Christian Patriot* of Madras says that only 35 Parsis have ever had the courage and faith to face opposition and persecution by publicly confessing themselves disciples of the Crucified.

#### Fruit After Long Waiting

IN a letter from Purneah, Rev. T. Watson, of the Baptist Missionary Society, tells a story which reads like a chapter in the Acts of the Apostles. While on a visit to the Khagra *mêla*, he was mourning the lack of results after years of work, when a man named Nawa Singh presented himself, saying that he had been looking for the missionary for some time! It appeared that the man had been instructed in the truth by Prem Chand, who on his death-bed had handed him a copy of St. John's Gospel in Bengali, which he had received from a missionary some fifteen years before. A little company of inquirers had been reading the well-worn pages, and several were now desirous of being baptized as disciples of Christ. During five days spent in the village in which these people live, Mr. Watson was engaged "the whole day and far into the night" dealing with inquirers; and several were added to the Church.

#### One Text Evangelism in India

A UNIQUE method has recently been employed by the Methodist Mission in Hyderabad, Deccan, for



a very successful campaign among the low-caste people. After a prolonged time of prayer the preachers went out in all directions. They all agreed to preach from the same text—John iii. 16. That was the word they were to take everywhere—that and nothing else. They were told never to leave a village and go to another until some one in that village had learned the text, and so could pass it on to others. In this way the people themselves became gospel messengers. The effect has been that people have been wonderfully moved to repentance and faith.

When a second campaign was planned the word agreed on was Rom. x. 9, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." The same method was pursued, with similar results. Whole villages were brought under the power of the gospel.

#### A Missionary Survey of India

THE National Missionary Convention, which was held under the chairmanship of Dr. Mott, arranged for a new and thorough survey of India from the point of view of missionary operations; a provisional Survey Committee, representing all sections of India, was appointed, but it was understood that the work of the survey was to be superintended by an expert who should give his whole time for two years to this work. The salary and expenses of this survey secretary were guaranteed by Dr. Mott.

The convener of the Survey Committee announces that there has been an unforeseen delay in the appointment of the man to conduct the proposed survey, due to a feeling on the part of some members of the Continuation Committee of the Edinburgh Conference that the method proposed for making the survey was open to objection. Under these circumstances, Dr. Mott has thought it best to postpone definite action until the Continuation Committee had dis-

cuss the matter farther. In the meantime an effort is being made to find just the man for this important work, so that there may be no delay in action as soon as the final policy has been determined.

#### Buddhists Adopting Christian Hymns

A Buddhist priest in California has modified some of the Christian hymns so as to suit his faith, and is making use of them in the religious services conducted by him. One of the good old hymns runs as follows:

O for a thousand tongues to sing  
My holy Buddha's praise;  
The glories of my teacher great,  
The triumphs of his grace.

Buddha, the name that kills our fears,  
That bids our sorrows cease;  
'Tis music in the speaker's ears,  
'Tis life, and health, and peace.

Hear him, ye deaf; his praise, ye  
dumb,

Your loosened tongues employ;  
Ye blind, behold your Buddha come;  
And leap, ye lame, for joy.

Modifications have been made of "Nearer, My God, to Thee," and "Joy to the World."—*The Pacific*.

#### Ramabai's New Work for Indian Women

AN interesting effort is now being made in behalf of the high caste Maharatta population of India. Some of the social leaders have apparently lost faith in all religion, and unless something is done at once such people are likely to develop into atheists or agnostics.

To meet this need, Pandita Ramabai, the famous founder of the independent Christian work for India's child widows, has sent her daughter, Manoramabai, with a group of helpers, to open work for women at Gulbarga, South India, and, if possible, to establish a school there for Brahmin girls. The married women, whose household cares fill the forenoon, asked for afternoon classes, and many Brahmin women, wives of lawyers and other professional men,

have attended them. They are very eager for an education, but do not want to take up Bible study, which, however, is obligatory in Christian mission schools.

#### Testimony Under An Anesthetic

A YOUNG caste Hindu recently underwent a serious operation in the Thoburn Methodist Hospital, at Nadiad, and while under the anesthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to Jesus. This young man had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the Methodist preacher in my village. And I like them so much it is a comfort to repeat them."

#### MOSLEM LANDS

##### The New Turkey

FOR 92 years the missionaries in Turkey have labored to get the spirit and power of the Gospel into Oriental Christianity, and God has granted them a large measure of success. The revolution of the Young Turks in 1908, by the overthrow of despotic rule, by the establishment of a responsible ministry, by a parliament to enact laws, and control the public purse, by the guarantee of liberty of public assembly, liberty of travel, liberty of the press, and liberty for Moslem children to attend Christian schools—this revolution started a new era and opened a new door of approach to the Turks. The Turks now recognize that they can not survive as an independent power without the sympathy of Europe, and that they can not get the sympathy of Europe unless they secure equal rights to all their subjects. Despotic Mohammedan rule has come to an end. Now, the missionaries, improving the present opportunity at God's command, purpose to establish the Kingdom of God in Turkey, and to lay,

broad and deep, the foundations of an eventual Christian state. They have as agencies for the prosecution of the work, fine model translations of the Bible, the leadership in education throughout the land, a great medical force in the shape of ten hospitals with more than 100,000 patients annually (half of them Moslems), and 60,000 living witnesses for Christ.

#### Mission Progress in Turkey

THE overthrow of the Turk's political power will humble him and make him more ready to listen to the Gospel. He has been proud, overbearing, bigoted and self-conceited. He is being disillusioned rapidly and the time is coming when he will see himself in the true light. Meanwhile the Scriptures have been circulated far and wide among all classes of people in the empire. Many Turks are reading the Bible; and so are the Arabs, Greeks, Armenians and others. It is believed that when religious freedom becomes a reality, many will come out and confess Jesus Christ as Savior and Lord. There is also the process of enlightenment going on in the great Oriental Christian churches. There are great reforms projected in the Greek and Armenian churches, by their own members who have been influenced by the Christian mission schools, colleges and hospitals in the land. The native Protestant churches have had no small part in these matters. All this is most encouraging for the progress of Christ's Kingdom. When the Oriental churches become truly transformed and purified by God's Spirit working in them, they will testify with overwhelming power to the truthfulness of Christ and Christianity before their Moslem brothers and the world.—*Baptist Missionary Review*.

#### The Potent Medical Wedge

ONLY a few minutes' walk from where Jesus talked with the woman of Samaria by the wellside is a missionary hospital. Its physician tells you of some of his patients. One

is a Bedouin, whose long, bushy hair, as black as coal, hangs down his back. He looked wild enough when he came to be treated, but he has become gentle enough during his stay there; for the doctor, known in Moslem lands as "hakim," has removed from his back an enormous tumor weighing eighteen pounds, reminding one of the burden borne by Bunyan's Christian. Best of all, he has learned that he can get rid also of the burden of his sins. On the other bed is an orphan, Mahmoud, whose relatives have turned him out on the streets, and from ill-treatment his foot has become gangrenous. He takes refuge in the mosque, but is driven thence because of the offensive odor coming from his foot, which is alive with maggots and hangs only by the sinews. A dangerous amputation and a secondary hemorrhage threatened his life, but after some weeks of loving care, he hobbles merrily away upon a wooden leg made for him by the local carpenter. St. Augustine's bed is occupied by a poor woman, whose brute of a husband beat her so cruelly that large abscesses formed, but the doctor had to remove several of her ribs as dead bone. When she entered the hospital she was sad and ill, but after her stay was over, she became much brighter, due partly to renewed health, but also to the work of Christ in her heart. What happened in Nablus, the Shechem of Bible times, is happening all over the Moslem world. Mohammedans hate Christians, and oppose them in many ways, but they can not resist their Christ-like work of healing.

## AFRICA

### A Successful Experiment

A VALUABLE contribution to the history of missionary administration is to be found in a booklet issued by the Presbyterian Board entitled "The Testing of a Mission," which tells the story of a ten years' experiment undertaken by the board in West Africa in 1903 to find out by the demonstration of experience

whether West Africa furnished for mission effort a field worth working on aggressive high-pressure plans. At the end of the ten-year period, the success is triumphant. The native force assisting in the spread of the mission has in this decade increased from fifty-five to 257, the communicants from 1,852 to 4,044, with 15,247 catechumens. Meantime, the pupils under missionary instruction have gained at an even more remarkable ratio, increasing from 963 to 9,564.

But most triumphant of all, perhaps, has been the vindication of the policy of placing the burden of expense on the natives themselves. The board pays the salaries of the missionaries, but all other expenses of the native churches are paid by the African membership.

### Islam in Lagos

AN outward sign of the advance of Islam in West Africa has been furnished by the opening of a new mosque in Lagos which has been erected at a cost of more than 12,000 pounds. The headmaster of the government school for Mohammedans delivered a remarkable address on the occasion in the course of which he expressed his gratitude for the assistance Islam and Moslems had received from the government by the establishment of the school over which he presided, and in various other ways. He referred to the beginnings of Islam at Lagos as follows:

"At the latter part of the eighteenth century, about the time of King Oshilokun, the fate of Islam was indeed hard. The unfortunate Hausa bondsmen who, in their tearful journey in slavery to this place, had brought with them the seeds of Islam, found here but barren soil, and everywhere they turned their lot was hard. To avoid a grievous fate they were obliged to hide their heads and say their prayers in the strictest privacy—alone in secluded chambers, and often in dreary attics. As time passed by, in spite of persecution, the



worshippers of the true God increased in numbers."

#### Christian Activity Among Students

THE student movement in South Africa has 6,071 members, 5,420 of whom are boys and girls. Ninety per cent. are connected with the Bible study circles. The movement supports its own missionary in British Central Africa and 52 orphans at the Kaira Orphanage, Gujarat, India. Of its 31 student volunteers, 14 are on the field, working in British Central Africa, Southern Rhodesia, Nigeria and in South African mission fields. Affiliated with the movement is a Teachers' Christian Association, binding together teachers in distant and solitary farm schools, and doing much to awaken interest in Bible study among the children in their charge. Besides this over 2,000 adults have taken to Bible study in these student circles, using the Student Movement text-books.

#### THE OCEAN WORLD

##### Missions on a Motor-bicycle in Australia

IN West Australia, where men are compelled to lead the "strenuous life," Superintendent Wieland has had a lively experience with the motor bicycle which the friends of Colonial Missions presented to him. The Sabbath Day journey on the "wheat belt" has rarely been less than 40 miles and three services, and Mr. Wieland says that as many as 72 miles have been covered and the three services held. During the year, for the motor bicycle experiment was only started 12 months ago, all sorts and conditions of roads have been faced, and from none of them has there been a retreat. Mr. Wieland has been stranded on sand plains and bogged in salt lakes; he has plowed through flowing streams and been thrown when taking an anthill. He has traveled by the side of the railway for miles, with a ditch on one side and protruding sleepers on the other; has paced the lonely track of the settler in the midnight hour, as well as in the midday glow. The

motor bicycle has resisted the attack of a rival motor, and whereas the pieces of the assailant were gathered and carted to the nearest garage, the Colonial Mission bicycle took its rider home. On no occasion has a preaching appointment been missed, and to bush dwellers, some of whom for years have had no opportunity of attending a religious service, the Gospel has been preached. An experienced motor-cyclist estimated the petrol cost for 5,000 miles to be £10; in West Australia, where petrol is 25 per cent. dearer, 6,000 miles have been covered at an expense of only £8.

#### Christian Endeavor in Hawaii

SINCE the inauguration of Endeavor work in Hawaii, the churches, especially the Hawaiian churches, have experienced new life. There are now 68 Endeavor societies in Hawaii, with an enrolment of 3,132 members, the majority of whom have already become faithful members of the Church. For the coming year there will be a campaign for the increase of societies and members, and it is hoped that the figures at the next annual convention will be greatly increased. In nearly all of the churches the societies are depended upon for the solution of many of the church problems.

#### NORTH AMERICA

##### The Congregational Missionary Policy

THE Commission on Missions, which was appointed by the Congregational Council at Kansas City, has summoned the denomination to an Every-Member Canvass for the missionary budget, during the first three months of 1914. This canvass is defined as an organized, adequate effort, by a representative and trained committee, to reach through a personal visit, and within a limited time, every member of the church, congregation and Sunday-school, with an opportunity to contribute to the whole work of the Kingdom of God. It is a part of a comprehensive missionary policy which includes Missionary Education among Adults; to



teach church-members the real value of missions, and Missionary Education in the Sunday-school, with a view to the church of the future; to be conducted as an integral part of the religious education which the Sunday-school is designed to furnish.

The fundamental purpose of Congregational missionary policy is accordingly, "the enlistment, first, of every church and, next, of every church-member in a support of the societies that is both intelligent and adequate."

#### **American Board Endowment Fund**

THE American Board has 33 institutions of a higher type under its charge, 19 being collegiate and 14 theological. In these institutions, with their preparatory departments, over 7,000 students are under instruction. Nearly all of the 5,000 native Christian workers in the 20 missions of the board were trained in these schools. It should be remembered that one-half to five-sixths of the expenses of these schools come from local sources. These institutions have hitherto been dependent on annual appropriations from the board's treasury. It is now being planned to put them on a more satisfactory basis. A fund of \$2,000,000 is being raised to this end. Half of this has been contributed by the family of the late D. Willis James and \$369,000 has come into the fund from other sources.

#### **Unitarians to Take Up Missions**

THE papers of Boston recently gave an account of "The First Unitarian Missionary Conference," which was held in Channing Hall. The thing that surprised some people was the fact that the Unitarians had become interested in missions. The thing that surprised others was the realization that they had not been, that this was the first conference. But the congress is the fruit of a new spirit that has come over Unitarianism. It seems no longer

a religion of protest, but has become very aggressive. For a long time it has led in religious and social work in some of our great cities, and now it is turning to other lands. This is partly due to the fact that several of its most prominent leaders have come back from the Far East enthusiastic over missions. Ex-President Taft takes every opportunity to advocate them, and is almost as much of an enthusiast as a foreign missions secretary of any denomination. President Eliot, Professor Peabody and Dr. Wendte have recently been in Japan and Turkey, and have evidently been stirring the denomination to action along missionary lines. All three of these men took part in the conference and urged the Unitarian Church to establish itself in foreign lands.

#### **Reorganization of the Presbyterian Home Board**

FOLLOWING recommendations adopted by the General Assembly at Atlanta last year, the Presbyterian Board of Home Missions recently considered the report of its subcommittee on reorganization, and endorsed a complete scheme of reorganization, which is to be reported to the next General Assembly. Dr. Charles L. Thompson, secretary of the board, outlines the objects of this reorganization as follows:

"To bring the board into closer relation with the field by securing the appointment of a secretary with headquarters on the field who shall have general oversight of all work of the board in the territory now under the field secretaries.

"To simplify the work by coordinating the departments and bringing them under more definite secretarial supervision.

"To provide some plan whereby the various sections of the country may be more adequately represented in the counsels of the board. The need of some such provision has long been felt by the board."

### Work of the Federal Council of Churches

AT the annual meeting of the Executive Committee of the Federal Council of Churches, recently held in Baltimore, Rev. Henry K. Carroll, LL.D., the well-known religious statistician, was elected associate secretary.

Among the significant items in the report of the secretary of the council, Rev. Charles S. Macfarland, were the plans for a campaign of religious activities and provision for exhibits and congresses in connection with the Panama Pacific Exposition; the endeavors of the council to keep the exposition free from the exploitation of commercialized vice, and the recent developments in united evangelistic effort. The efforts of the council to secure an adequate number of chaplains for the army and navy were continued by the appointment of a committee to interview the President, the Secretary of the Navy, and the Secretary of War.

The next meeting is to be a joint assembly of the Executive Committee of the council, the various commissions and denominational boards and departments whose interests are common with those of the commissions. It is expected that this assembly will be held at some point in the South, probably at Atlanta, in December, 1914. It will bring together practically all the working departments of the 30 denominations in the council.

### The Betterment of American Indians

THE third annual conference of the Society of American Indians, held in Denver, October 14-20, was marked by a hopeful spirit of unity and enthusiasm. The growth of the organization has been gradual but steady, and proves the increasing faith of the Indians and their white friends in the usefulness of the movement. Between 60 and 70 active members, representing a large number of tribes, were registered.

Prominent white friends of the Indian were also present.

Altho questions of education, religion, sanitation, and morality occupied the greater part of the time, some thought and discussion were given to tribal matters.

The lack of schools on the Navajo Reservation came up for discussion, and it was stated that in spite of treaties making definite promises, there are still 6,000 children who have never been to school a day in their lives. Superstition is rampant, the medicine man is the real ruler of the tribe, and hundreds are paying the terrible toll that dirt and disease exact. The situation on the Black Foot Reservation seems little better, and the story of Indians who last winter starved to death made one wonder if we are really living in the midst of Christian civilization. In the platform adopted by the conference great emphasis was laid upon the importance of having the political status of the Indian defined and the Indian claims settled.

### Laymen's Movement in Canada

THE annual meeting of the Laymen's Missionary Movement of Toronto, held recently, gave great satisfaction to all who have been active in the movement. Six years ago, at the inaugural meeting, the sum of \$500,000 was set up as the amount Toronto churches should give annually to the work of missions. The report of the executive committee for 1912-13 shows that no less than \$562,101 has been contributed during the year, the Baptist churches giving \$85,146. With the utmost enthusiasm it was resolved to raise the objective for the annual offerings to \$750,000. The company was favored with an address by Sherwood Eddy, national Y. M. C. A. secretary for Asia, on "The Awakening in the East," in which the conditions as revealed in evangelistic and other meetings in connection with the recent tour of John R. Mott, were set forth.

## SPANISH AMERICA

### National Sunday-school Convention in Cuba

LAST November the Seventh Annual National Sunday-school Convention of Cuba was held in the city of Cárdenas. Three days were occupied by the Sunday-school convention proper and another by a convention of the United Young People's Societies.

There were 169 registered delegates, representing nearly all the Protestant churches of Cuba and coming from all parts of the island. The program was composed of devotional exercises and Bible study, reports of the year's work, and plans for the coming year, with demonstrations of classes in the various grades of the Sunday-school and several conferences on principles and methods.

The spirit of confidence and fraternity among the denominations is very marked and the fine fellowship among the delegates, regardless of race, color or church connection, was one of the most precious features of the convention. The work for the children and young people of Cuba is the most promising field of mission activity and the church is centering its attention on these departments in a way that must bring results.

## EUROPE—GREAT BRITAIN

### A Century of Missionary Growth

ONE hundred years ago was laid the foundation of Methodist missions in the East. In 1813 the mortal remains of Dr. Thomas Coke, saint and martyr, consecrated the Indian Ocean, and a month later his band of companions claimed Ceylon for Jesus Christ. In that same year a missionary society was established in Leeds, the example being followed in other parts of the country. Growth was rapid. The first annual report on missions, dated 1789, shows an income of £1,404 and an expenditure of £1,472—even then there was a deficit. In 1816 there were

111 missionaries, a membership of 23,000, and an income of £18,000. In 1874 the income was £184,000. In 1912, with 385 missionaries and 336 indigenous ministers, a membership (excluding that of conferences now independent) of 129,333, and a Christian community of 287,138, the income was £197,168, of which £143,150 came to the Wesleyan treasury from current home sources.

### Y. M. C. A. and Foreign Missions

THE possibilities of the Y. M. C. A. as a center of missionary enthusiasm appear to be inadequately realized. Mr. R. Consterdine, describing a missionary conference at the Henley-on-Thames Association, says: "The conference has created not merely an impression, but a real and practical enthusiasm among the membership. New subscriptions have been given, former contributions increased, collecting-boxes given out, and a missionary reading-circle on the point of formation; and, perhaps what is more encouraging than all, prayer-life has been deepened along the lines of missionary enterprise. May the time be at hand when every British association shall give the foreign work its rightful place on the program! If our religion is false, we are bound to change it; if it is true, we are bound to propagate it."

## THE CONTINENT

### European Royalty and Missions

THE attitude which is being taken toward missions by some of the present sovereigns of Europe is of more significance to the churches in their respective countries than democratic Americans perhaps can realize. Twice lately King George has expressed his deep sympathy and personal interest in missionary work. He communicated his good wishes to the members of the Laymen's Missionary Union who met in Swanwick, and to the Wesleyan Missionary Society when it celebrated its



centenary. On both occasions his words showed that he was not only speaking as head of the nation, but as a Christian man.

In November, when The Hague was the seat of the meeting of the Continuation Committee of the Edinburgh Conference, Queen Wilhelmina took the occasion to write to the committee, and cordially welcomed the members, declaring "her affinity of soul with the grand task that is aimed at by the continuation of the affairs of the Edinburgh Conference."

#### Missionary Interest in Holland

THERE has recently been a distinct growth of missionary interest in Holland and progress has been made toward cooperative action. Three Missions—the old Rotterdam Society, the Utrecht Society, and the Committee for Sangi and Talant—have united their forces and are jointly operating a college at Rotterdam for the training of missionaries. A proposal is now under consideration of acquiring larger accommodation and of inviting the cooperation of the Rhenish Society. Missionary Study Circles have been organized under the guidance of young Gunning, a son of the Director of the old Rotterdam Society, and a Missionary Study Council has been formed to superintend the publication of suitable literature, while the International Conference at Lunteren (in 1911) had its full share in developing the missionary spirit. These signs give evidence of a revival of missionary interest, and of a recognition on the part of Holland of her colonial responsibility.—*B. Hiltjer*.

#### An Evangelical Bulgarian Congress

THE year 1913, so sadly memorable for Bulgaria politically, has been marked by an event that ought to be of great and beneficent significance for the country, tho but little notice was taken of it in the newspapers. This was the assembling in Sofia of the first Panevangelical Bulgarian Congress, in which representa-

tives of the Baptist, Methodist, and Congregational churches of the country met for spiritual edification, for business, and to compel counsel together as to how best to work for the good of the beloved fatherland, especially in this time of its distress. Denominational lines were obliterated. Only few and slight symptoms of what looked like jealousy or party spirit were observable. The scheme was well launched, and promises most hopefully for the future.

The congress appointed a committee to present at its closing meeting a report of practical suggestions, drawn from the business meetings and from topics discusst according to the program, which were adopted, and are to be published in the evangelical organs, and prest by all pastors and preachers. They cover the two fields of endeavor after spiritual revival, and renewed recommendation of the evangelical literature.—*The Orient*.

#### OBITUARY

##### Mrs. Jared W. Scudder

INFORMATION has been received of the death, on December 10, in Palmaner, India, of Mrs. Scudder, the widow of the Rev. Dr. Jared W. Scudder, who died in India in 1910, after completing 55 years of missionary service. He was the last of the seven brothers who for so many years constituted so large a part of the Arcot Mission.

Mrs. Scudder passed away from her earthly activities on her eighty-second birthday after having given 58 years of her life to the promotion of the Kingdom of our Lord in India. Hers has been a singularly useful and influential life. Her personality has entered into the lives of a large number of the Hindu girls who have been trained in the boarding-schools of which she had charge, and who have subsequently become, many of them, the wives of pastors, evangelists and catechists of the mission.



# BOOKS ON MISSIONS AND MISSION LANDS

THE CONTINUATION COMMITTEE CONFERENCES IN ASIA, 1912-1913. By John R. Mott, LL.D. 8vo. 488 pp. \$2.00. For sale by Student Volunteer Movement, 600 Lexington Avenue, New York. 1913.

This "brief account of the conferences, together with their findings and lists of members," constitutes one of the most weighty contributions to the science of missions ever published. While the nine-volume report of the World Missionary Conference, held at Edinburgh in 1910, embodied the condensed opinions of a larger number of experts on the fields, digested and formulated by some 160 specialists in the sending lands, those eight commissions were obliged to take a world-wide view of the topics discuss and hence could not apply the conclusions to specific fields. These 21 conferences discuss most of the subjects of the Edinburgh Conference, with such important additions as medical missions and woman's work, and always with a specific field in view. The volume is therefore an application of the Edinburgh methods to specific problems found in definite fields.

These conferences were held at the request of the Edinburgh Conference Continuation Committee during the period from October, 1912, to May, 1913, in the principal fields of Asia—fields embracing some three-fourths of the inhabitants of the non-Christian world. One each was held in Ceylon, Burma, Straits Settlements, and Korea, seven in India, seven in China, and three in Japan. In India and China sectional conferences were held in six important regional divisions, and later a national conference was held in the two countries attended by delegates appointed by the sectional conferences. In all, the delegates numbered 1,583, of whom 14 per cent. were women, while the native delegates constituted almost 35 per cent. of the entire membership—a novel and most significant fact.

This volume does not include the stenographic reports of the conferences, which would have evidenced the sanity of the conclusions which sometimes scarcely seem wise. If the critic had these reports before him and could know the arguments underlying certain findings, his objections would, no doubt, disappear.

The subjects discuss are: Survey and occupation of the fields; evangelistic work; the Christian Church, with its various problems; the vastly important subject of Christian leadership; the training of missionaries for their demanding tasks; Christian education in its lower and highest forms; its correlate, Christian literature; co-operation in its rapidly growing phases; medical missions and preparation therefor; and work for women of non-Christian countries.

Dr. John R. Mott, who headed the group of five men constituting the delegation, writes a prefatory chapter setting forth the character and value of these conferences. In the lists of delegates, we have an enumeration of the men and women, native and foreign, who are making the Church's history on Asiatic mission fields a Christian Hall of Fame.

This volume is by no means easy reading, and will be valueless for the careless reader. It is a book for specialists who are eager to know the latest convictions concerning missionary methods and policies. Its catholicity attracts such readers. All the leading denominations here voice their common sentiments. At the national conferences convened in Calcutta, Shanghai and Tokyo, the average number of denominations represented was 36. Hence we have here for Asiatic missions documents equivalent to the decrees of the ecumenical councils of the early Church; tho unlike those decisions affecting matters of faith and order, these findings have to do with the weightier matters of bringing Asia to

a saving knowledge of the Father of all men, and of His Christ.

**THE RUSSIAN EMPIRE OF TO-DAY AND YESTERDAY.** By Nevin O. Winter. Illustrated. 487 pp. \$3.00, *net.* L. C. Page & Co., Boston. 1913.

The excellence of this recent story of Russia and the Russians is its readableness. The people are viewed sympathetically, but with the eye of one in harmony with Christian ideals and modern civilization. Russia is still medieval and despotic, but there is the material from which to form a great and progressive nation.

The writer takes up the various districts of Russia and describes most entertainingly the people and their history. Finland, Poland, the peasants, the Jews, religious forces, nihilism and autocracy are all dealt with briefly but intelligently. The least complete and satisfactory chapter is on the religious forces. The difficulties and opportunities presented to evangelical Christianity are most inadequately described. Siberia and the exile system are also passed over with brief mention.

**THE KINGDOM IN THE PACIFIC.** By Frank H. L. Paton, B.D. 167 pp. Illustrated. 1s., *net.* London Missionary Society. 1913.

The islands of the Pacific are a unique mission field. They are so numerous, so varied, so isolated, and life on them is generally so luxurious that they present problems and possibilities all their own. Mr. Paton, who was born in the New Hebrides, has brought these islands into focus not by describing separate islands and their mission work but by taking typical cases and by telling of the general characteristics and progress. This is an excellent young people's text-book.

### NEW BOOKS

**UNITED MISSIONARY CAMPAIGN CHARTS AND SLIDES.** A set of 21 charts, giving in striking manner the great missionary facts of the home church and foreign fields, have been prepared by the Laymen's Missionary Movement (1 Madison Avenue, New York). They are valuable aids to missionary meetings and campaigns. On muslin, 29x42 inches. \$10.00

per set. Lantern slides of these charts are rented at 50c. a day by the Missionary Education Movement, New York.

**THE CHINA MISSION YEAR BOOK** Being "The Christian Movement in China," 1913. Edited by Rev. D. MacGillivray, M.A., D.D. Map, 12mo. Christian Literature Society for China, Shanghai, 1913.

**GREATHEART OF PAPUA** (James Chalmers). By W. P. Nairne, M.A. Illustrated, 12mo., pp. viii-229, 2s., *net.*, post free. London Missionary Society, London, 1913.

**MANUAL OF MISSIONS.** By Carl LeRoy Howland, Ph.D. With an introduction by Bishop Wilson T. Hogue. 12mo, pp. 176. 75c. *net.* Fleming H. Revell Co., New York, 1913.

**MILITANT METHODISM.** The Story of the First National Convention of Methodist Men. Held at Indianapolis, Indiana, October 28 to 31, 1913. Edited by David G. Downey, E. W. Halford, Ralph Welles Keeler. 8vo., pp. 379. \$1.10, *net.* Methodist Book Concern, New York and Cincinnati, 1913.

**JUNGLE DAYS.** Being the Experiences of an American Woman Doctor in India. By Arley Munson, M.D. Illustrated, 8vo., pp. 297. D. Appleton & Co., New York, 1913.

**THE SUPREME NEED.** By Francis B. Denio. 12mo, pp. 238. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.

**THE SALVAGE OF MEN.** Stories of Humanity Touched by Divinity. By Agnes L. Palmer. 12mo, pp. 214. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.

**THE ANTI-ALCOHOL MOVEMENT IN EUROPE.** By Ernest Gordon. 8vo., pp. 333. \$1.50, *net.* Fleming H. Revell Co., New York, 1913.

**IN AN ELEPHANT CORRAL, and Other Tales of West African Experiences.** By Robert Hamill Nassau. \$1.00, *net.* Neale Publishing Co., New York, 1913.

**WHERE ANIMALS TALK.** West African Folk Lore Tales. By Robert H. Nassau. 12mo, pp. 250. \$1.50, *net.* Richard G. Badger, Boston, 1913.

**INVESTMENT AND ACHIEVEMENT.** A Study in Christian Progress. By William Leslie King, D.D. 8vo, pp. 349. Jennings & Graham, Cincinnati; and Eaton and Mains, New York, 1913.

**CHILDREN OF LABRADOR.** By Mary Lane Dwight. Illustrated, 16mo, pp. 96. 1-6d, *net.* Oliphant, Anderson & Ferricr, Edinburgh, 1913.

**FRANCE TO-DAY: ITS RELIGIOUS ORIENTATION.** By Paul Sabatier. pp. xii-302. \$2.50. E. P. Dutton & Co., New York, 1913.

**HAYDEN WILSON, MISSIONARY.** By P. H. Wilkerson. American Sunday-school Union, Philadelphia, 1913.



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